The Russian Orthodox Church assessed the possibility of consecrating nuclear weapons
Archpriest: Nuclear weapons are acceptable to be consecrated only as weapons of deterrence
Czech intelligence launches investigation into Russian Orthodox Church's operations in country
Russian Agents Cloaked in Mantles of the Macedon Orthodox Church

ARTICLES

Russian Orthodox Church: From a Spiritual Mission to an Instrument of Propaganda and Influence at the International Level

Ideology of Nazism and Distortion of Christian Teaching

November 23, 2024 · 26 mins read

Audio by ElevenLabs

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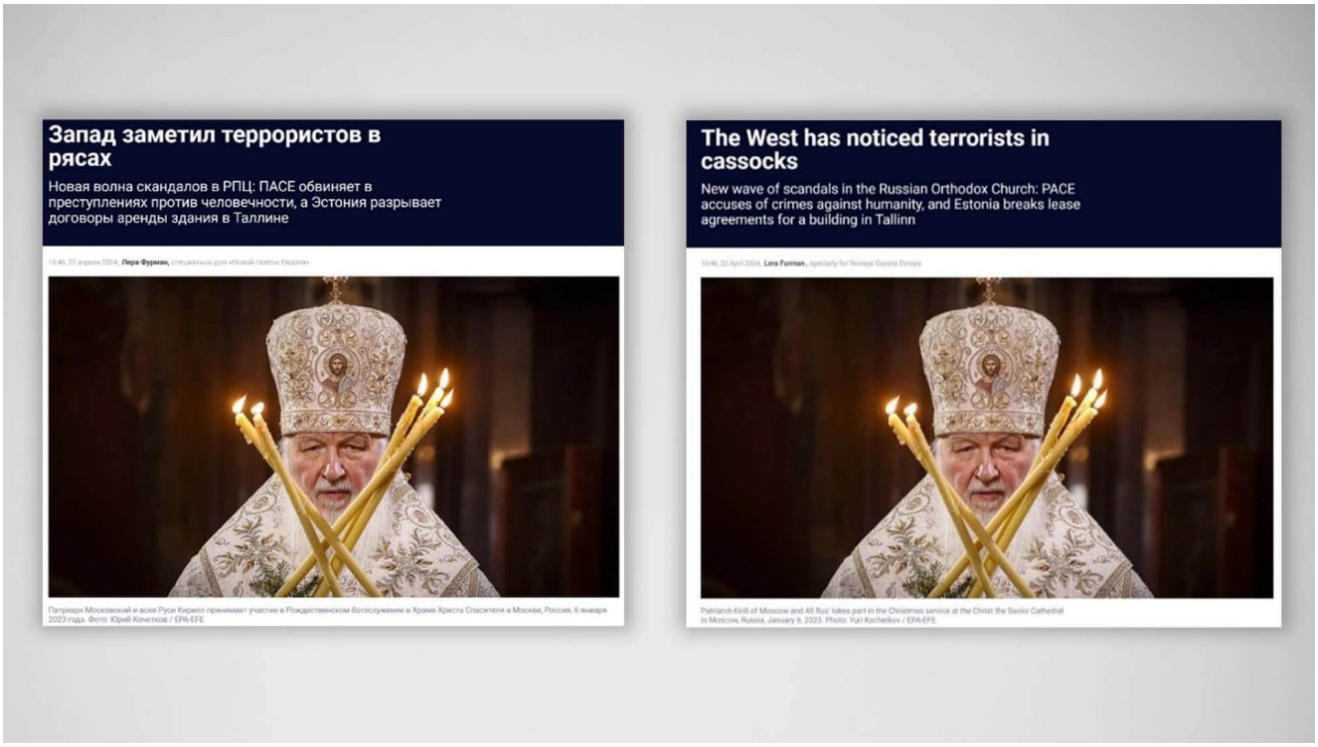
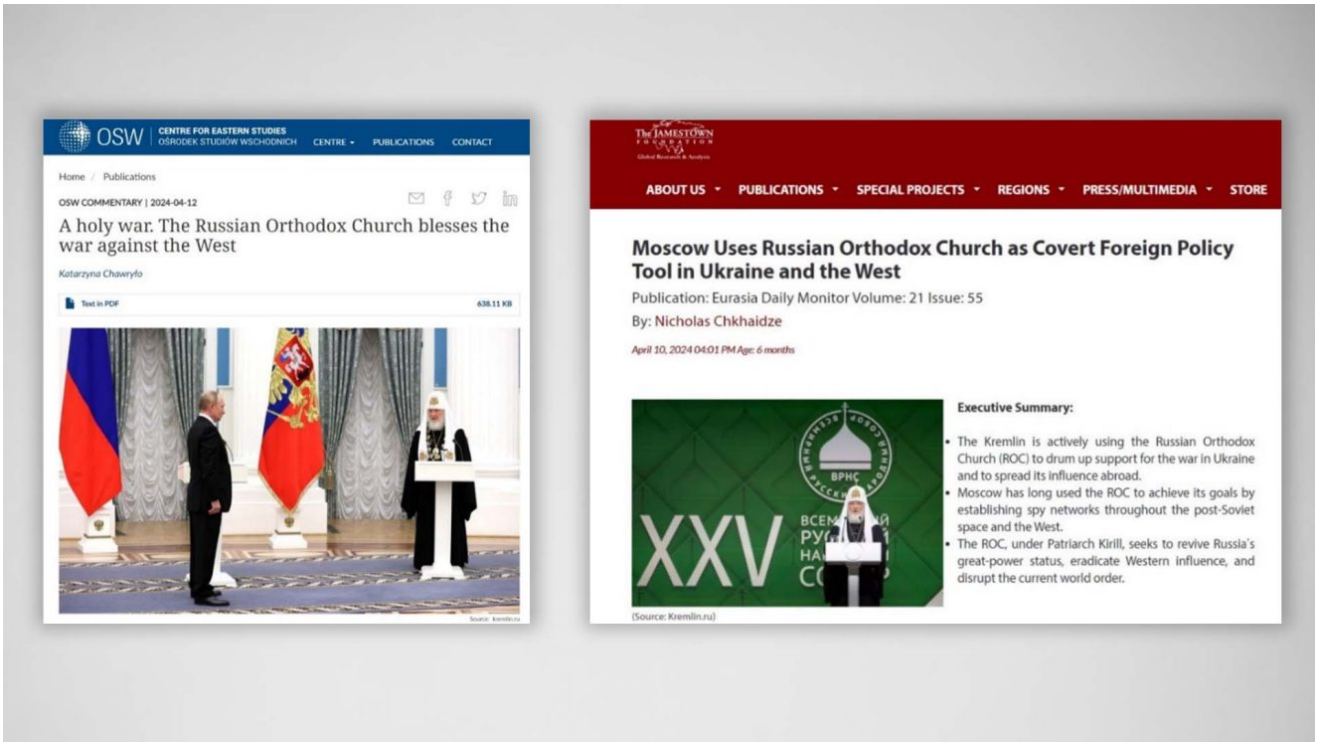
Some time ago the world media spotlighted the activities of the Russian Orthodox Church (ROC) outside Russia. Many European countries and the United States have raised concerns regarding ROC dioceses of the Moscow Patriarchate operating within their borders. Authorities in several countries claim that through the influence of the ROC, the Kremlin is advancing foreign policy interests, promoting propaganda and disinformation, and supporting Russia's aggressive policies.

Reports from various sources indicate that the ROC has been involved in intelligence networks both in former Soviet territories and in Western countries. According to these accounts, Russian leadership has leveraged the Church's authority to expand its agent network across Europe, the U.S., and other regions. Furthermore, some countries assert that ROC representatives collaborate with Russian intelligence, aiding the Moscow administration in achieving political objectives and gathering new sources of information. Following a review of Orthodox leaders' activities and instances where laws were violated or national security was threatened, some nations have restricted ROC activities on their territories. Among them are Estonia, Poland, Sweden, the Czech Republic, Bulgaria, North Macedonia, Latvia, and the U.S.


Запад заметил террористов в рясах
Новая волна скандалов в РПЦ: ПАСЕ обвиняет в преступлениях против человечности, а Эстония разрывает договоры аренды здания в Таллине
The West has noticed terrorists in cassocks
New wave of scandals in the Russian Orthodox Church: PACE accuses of crimes against humanity, and Estonia breaks lease agreements for a building in Tallinn

Screenshot from Novaya Gazeta Europe website [1]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A holy war. The Russian Orthodox Church blesses the war against the West
Katarzyna Chawryło
Text in PDF
638.11 KB
The JAMESTOWN FOUNDATION
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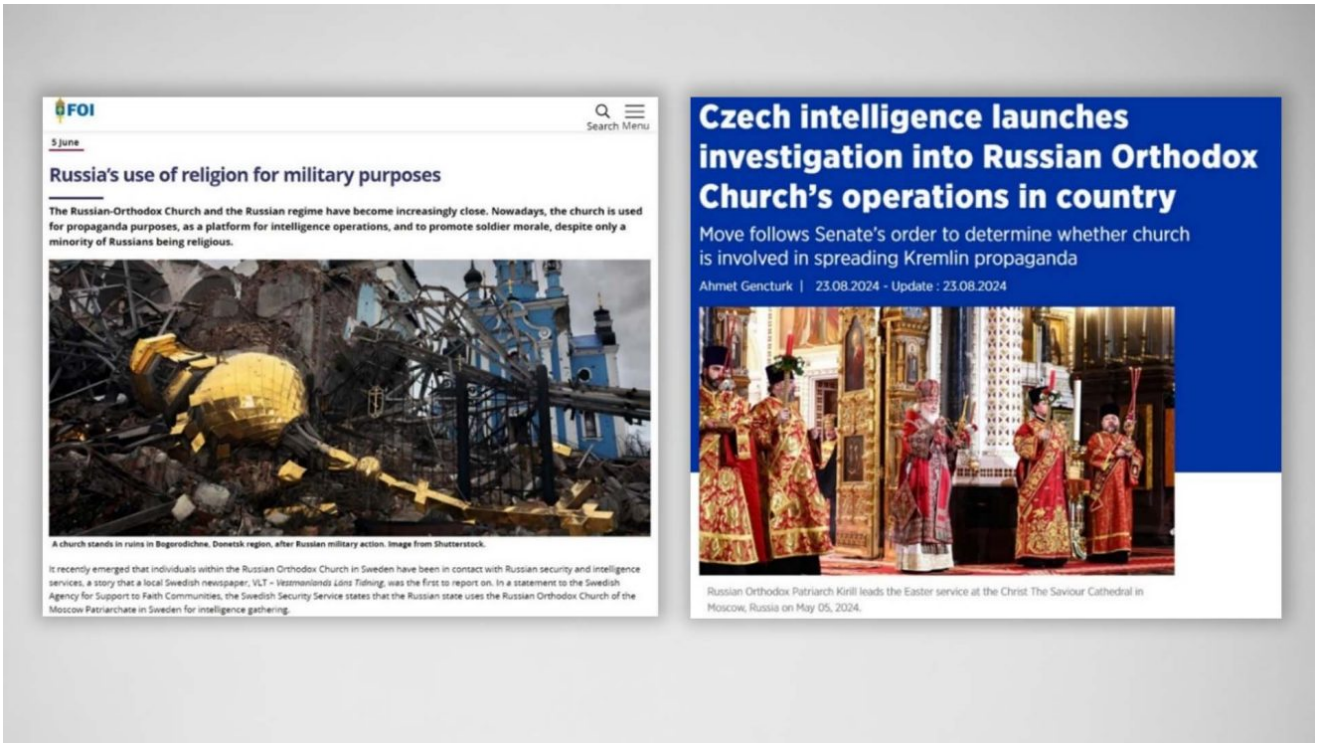
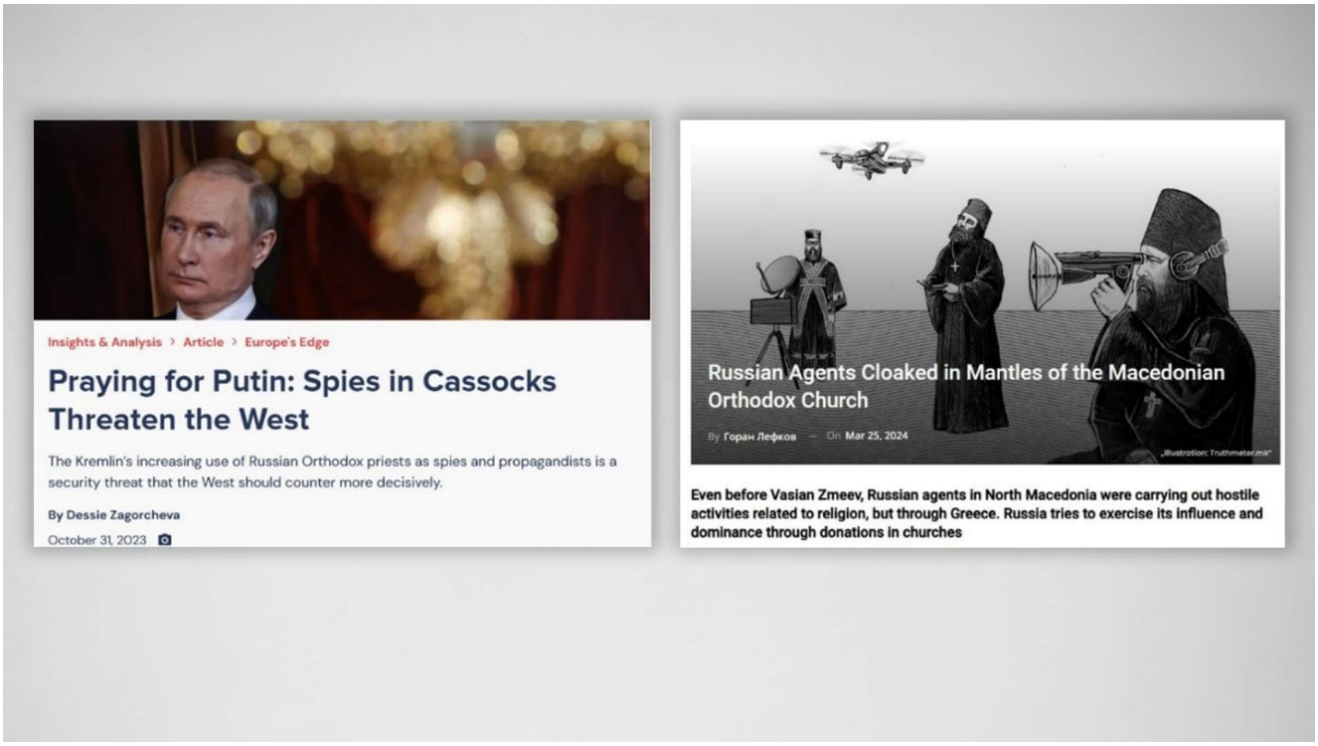
Moscow Uses Russian Orthodox Church as Covert Foreign Policy Tool in Ukraine and the West
Publication: Eurasia Daily Monitor Volume: 21 Issue: 55
By: Nicholas Chkhaidze
April 10, 2024 04:01 PM Age: 6 months
XXV
Executive Summary:
The Kremlin is actively using the Russian Orthodox Church (ROC) to drum up support for the war in Ukraine and to spread its influence abroad.
Moscow has long used the ROC to achieve its goals by establishing spy networks throughout the post-Soviet space and the West.
The ROC, under Patriarch Kirill, seeks to revive Russia's great-power status, eradicate Western influence, and disrupt the current world order.
(Source: Kremlin.ru)

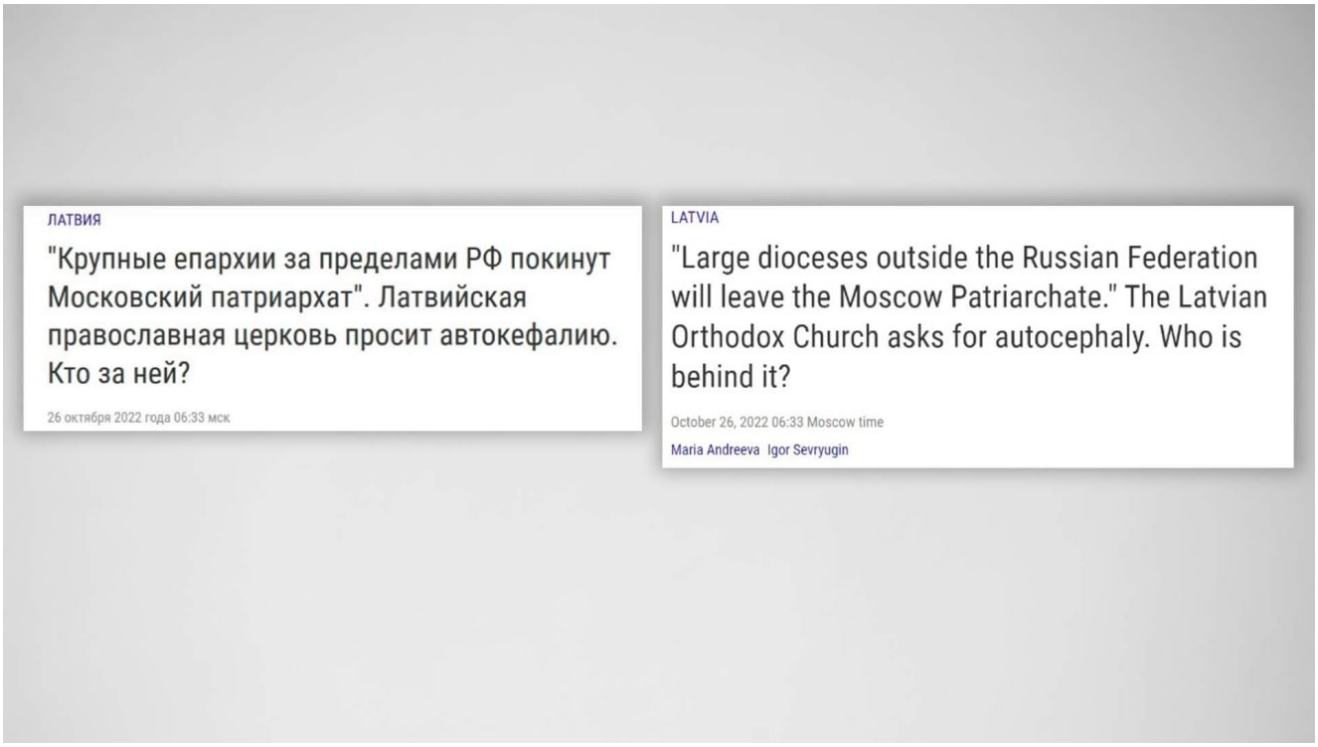
Screenshot from Centre for Eastern studies website [2], Screenshot from The Jamestown foundation website [3]


FOI
Search Menu
5 June
Russia's use of religion for military purposes
The Russian-Orthodox Church and the Russian regime have become increasingly close. Nowadays, the church is used for propaganda purposes, as a platform for intelligence operations, and to promote soldier morale, despite only a minority of Russians being religious.
A church stands in ruins in Bogorodichne, Donetsk region, after Russian military action. Image from Shutterstock.
It recently emerged that individuals within the Russian Orthodox Church in Sweden have been in contact with Russian security and intelligence services, a story that a local Swedish newspaper, VLT – Vestmanlands Läns Tidning, was the first to report on. In a statement to the Swedish Agency for Support to Faith Communities, the Swedish Security Service states that the Russian state uses the Russian Orthodox Church of the Moscow Patriarchate in Sweden for intelligence gathering.
Czech intelligence launches investigation into Russian Orthodox Church's operations in country
Move follows Senate's order to determine whether church is involved in spreading Kremlin propaganda
Ahmet Gencturk | 23.08.2024 - Update : 23.08.2024
Russian Orthodox Patriarch Kirill leads the Easter service at the Christ The Saviour Cathedral in Moscow, Russia on May 05, 2024.

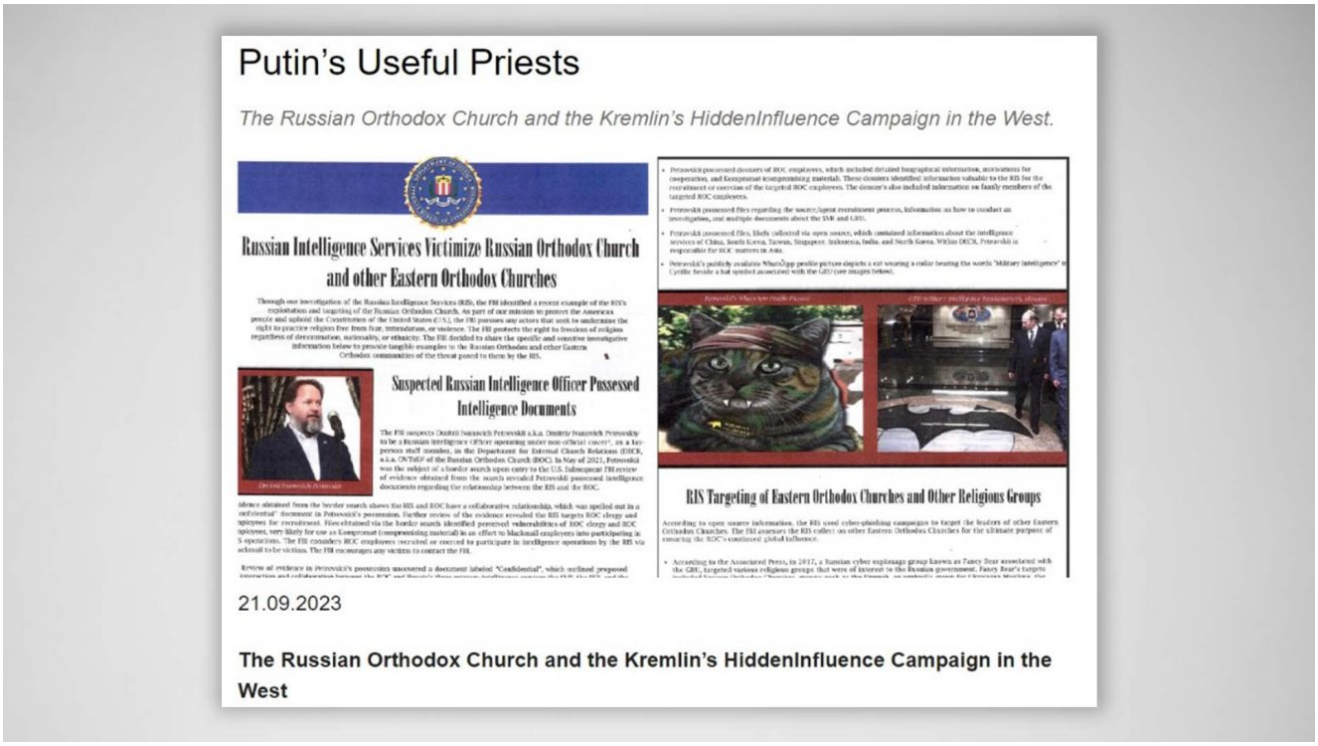
Screenshot from FOI Swedish Defence Research Agency website[4], Screenshot from Anadolu Agency website [5]


Insights & Analysis › Article › Europe's Edge
Praying for Putin: Spies in Cassocks Threaten the West
The Kremlin's increasing use of Russian Orthodox priests as spies and propagandists is a security threat that the West should counter more decisively.
By Dessie Zagorcheva
October 31, 2023
Russian Agents Cloaked in Mantles of the Macedonian Orthodox Church
By Горан Лефков — On Mar 25, 2024
Even before Vasian Zmeev, Russian agents in North Macedonia were carrying out hostile activities related to religion, but through Greece. Russia tries to exercise its influence and dominance through donations in churches

Screenshot from CEPA website [6], Screenshot from Truthmeter website [7]


ЛАТВИЯ
"Крупные епархии за пределами РФ покинут Московский патриархат". Латвийская православная церковь просит автокефалию. Кто за ней?
26 октября 2022 года 06:33 мск
LATVIA
"Large dioceses outside the Russian Federation will leave the Moscow Patriarchate." The Latvian Orthodox Church asks for autocephaly. Who is behind it?
October 26, 2022 06:33 Moscow time
Maria Andreeva Igor Sevryugin

Screenshot from Currenttime website [8]


Putin's Useful Priests
The Russian Orthodox Church and the Kremlin's HiddenInfluence Campaign in the West.
Russian Intelligence Services Victimize Russian Orthodox Church and other Eastern Orthodox Churches
Suspected Russian Intelligence Officer Possessed Intelligence Documents
RIS Targeting of Eastern Orthodox Churches and Other Religious Groups
21.09.2023
The Russian Orthodox Church and the Kremlin's HiddenInfluence Campaign in the West

Screenshot from agentura.ru website [9]

In 2024, Estonia's Minister of Internal Affairs, Kaja Kallas, proposed that the country's parliament designate the ROC as a terrorism-supporting organization. Estonia's Prime Minister referred to the ROC as a "radically inclined propaganda machine," accusing the church of advocating to "kill innocent people." Similar concerns were expressed by officials in Poland, Sweden, the Czech Republic, Bulgaria, North Macedonia, and Latvia.

The Czech Republic's Foreign Minister Jan Lipavský stated, *"I do not consider the Russian Orthodox Church of the Moscow Patriarchate to be a church and its representatives to be clergymen. It is part of the Kremlin's repressive machine that is involved in Russia's influence operations. And that is how they should be treated, not only in the Czech Republic but throughout Europe."* [10]

According to the Center for Eastern Studies in Warsaw, Poland, the ROC not only justifies Russia's actions but adopts a "proactive stance, providing the authorities with a sacred and messianic justification for the war." Furthermore, it is noted that the purpose of this rhetoric is to exert psychological pressure on Western elites and to prepare for more aggressive actions against the West.

Authorities in some countries have already responded to the ROC's suspicious activities.

For instance, Bulgaria and North Macedonia decided to expel certain clergy members, citing national security violations.

The Center for European Policy Analysis (CEPA) reported that "Analysts have long warned that the Kremlin employs the Orthodox Church as a tool for advancing its foreign policy and infiltrating European Union (EU) and NATO member states." [6]

Similarly, Latvia enacted a law granting autocephaly (independence) to its Orthodox Church to break free from Moscow's influence. Similar concerns have been raised in the U.S. In the spring of 2023, the FBI sent a warning to a number of Orthodox parishes across the country, reporting attempts by Russian intelligence services to recruit clergy and parishioners.

POLITICO recently published the news that the Orthodox Church in Sweden was once again suspected of spying for Russia. Earlier in February, the Swedish Security Service (Säpo) accused representatives of the Russian Orthodox Church in Sweden of cooperating with Russian intelligence services. At that time this was reported by *Swedinfo*.

POLITICO

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New Russian church raises suspicions in Swedish town

It's feared Russia could use the church as cover for future intelligence or sabotage operations.

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NOVEMBER 11, 2024 4:10 AM CET
BY CHARLIE DUXBURY

VÄSTERÅS, Sweden — An onion-domed spire rises above surrounding trees into a cloudless fall sky. A high fence tracks the perimeter and signs warn of CCTV coverage. At the sound of a passing car, a dog runs out from behind a parked minibus within the enclosure and barks through the closed entrance gate.

This is the recently built Russian Orthodox Church on the outskirts of the Swedish town of Västerås — to its backers, an innocent place of worship; but to an increasingly vocal group of critics, a potential threat to Sweden's national security.

The concern centers on the church's sensitive location, very close to a strategically important airport, a water treatment works and advanced energy companies based in the city of 130,000 located just 100 kilometers west of Stockholm.

Screenshots from POLITICO website [11]

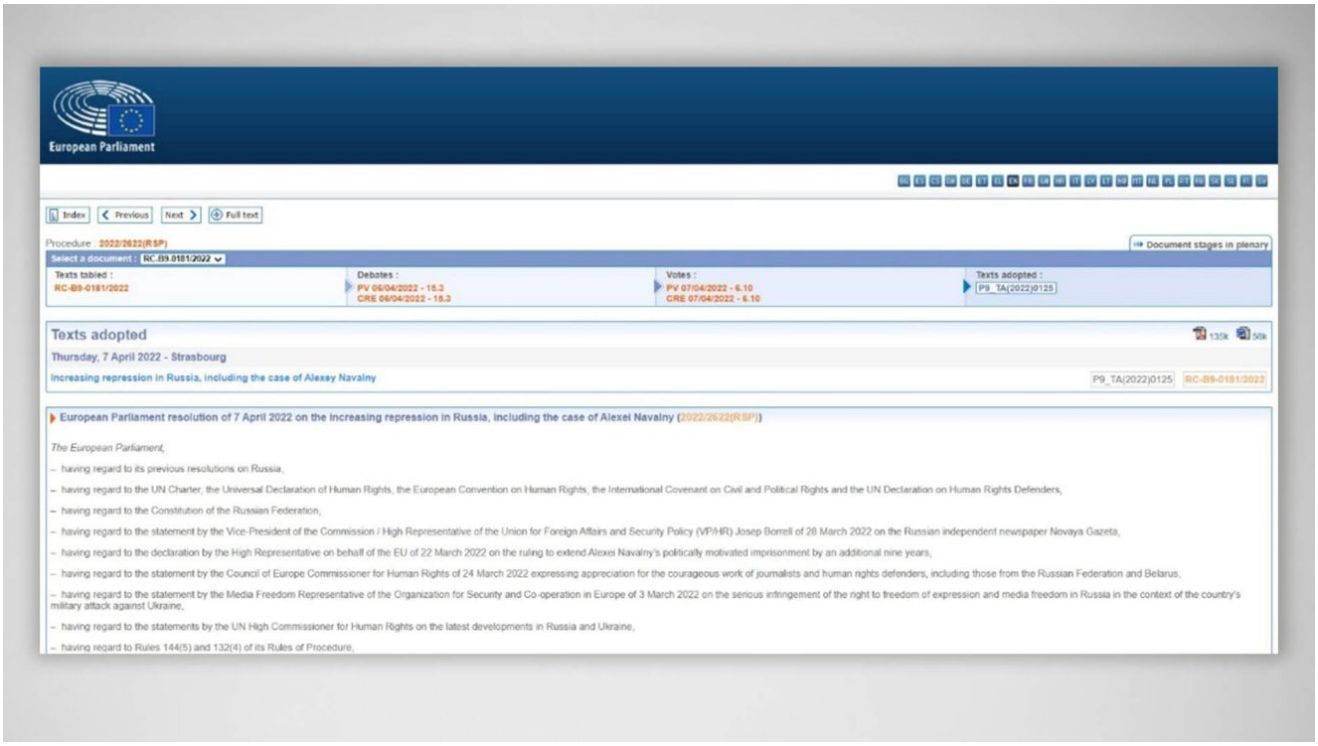
Such activities among representatives of the ROC has sparked widespread international concern. Reactions to these developments have been reflected in numerous publications

and official documents. Of particular note are the resolutions adopted by the European Parliament, which highlight the growing concern among European policymakers regarding the ROC's role in current geopolitical dynamics.

Excerpt from the 2022 RESOLUTION: "European Parliament resolution of 7 April 2022 on the increasing repression in Russia, including the case of Alexei Navalny" reads [12]:

European Parliament,

- Condemns the neo-totalitarian, imperialist ideological stance cultivated by the Russian Government and its propagandists; emphasises that the assault against democracy and disregard for the rights of other nations has paved Russia's path towards despotism, international aggression and war crimes; underscores that an undemocratic Russia is a constant threat to Europe's security and stability;
- Condemns the role of Patriarch Kirill of Moscow, head of the Russian Orthodox Church, for providing theological cover for Russia's war of aggression against Ukraine;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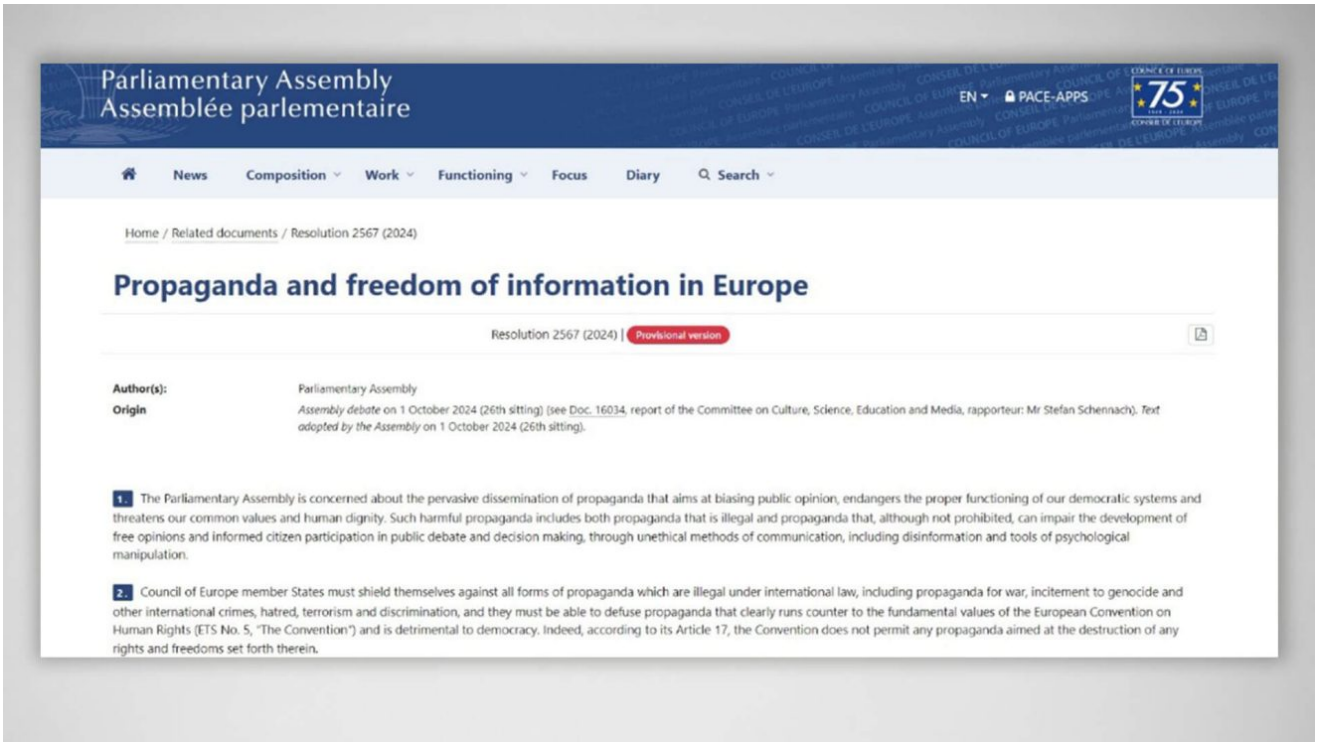
Texts adopted
Thursday, 7 April 2022 - Strasbourg
Increasing repression in Russia, including the case of Alexey Navalny
European Parliament resolution of 7 April 2022 on the increasing repression in Russia, including the case of Alexei Navalny
The European Parliament,
having regard to its previous resolutions on Russia,
having regard to the UN Charter, the Universal Declaration of Human Rights, the European Convention on Human Rights, the International Covenant on Civil and Political Rights and the UN Declaration on Human Rights Defenders,
having regard to the Constitution of the Russian Federation,
having regard to the statement by the Vice-President of the Commission / High Representative of the Union for Foreign Affairs and Security Policy (VP/HR) Josep Borrell of 28 March 2022 on the Russian independent newspaper Novaya Gazeta,
having regard to the declaration by the High Representative on behalf of the EU of 22 March 2022 on the ruling to extend Alexei Navalny's politically motivated imprisonment by an additional nine years,
having regard to the statement by the Council of Europe Commissioner for Human Rights of 24 March 2022 expressing appreciation for the courageous work of journalists and human rights defenders, including those from the Russian Federation and Belarus,
having regard to the statement by the Media Freedom Representative of the Organization for Security and Co-operation in Europe of 3 March 2022 on the serious infringement of the right to freedom of expression and media freedom in Russia in the context of the country's military attack against Ukraine,
having regard to the statements by the UN High Commissioner for Human Rights on the latest developments in Russia and Ukraine,
having regard to Rules 144(5) and 132(4) of its Rules of Procedure,

Screenshot from European Parliament website [12]

Excerpt from the 2024 Resolution. In October 2024, the Parliamentary Assembly of the Council of Europe adopted a resolution on propaganda and freedom of information in Europe [13], which recognizes the Russian Orthodox Church as a tool for Russian influence

and Kremlin propaganda.

- The Assembly acknowledges that for authoritarian regimes, such as the Russian Federation, propaganda is an inalienable part of their war on democracy. The Russian State-funded RT (formerly known as "Russia Today") and its worldwide network and the "troll factories" are part of a broader strategy to destabilise European democracies and influence the political processes. The Assembly also refers to its Resolution 2540 (2024) "Alexei Navalny's death and the need to counter Vladimir Putin's totalitarian regime and its war on democracy" **and reiterates its call to recognise that the Russian Orthodox Church is being used as an instrument of Russian influence and propaganda by the Kremlin regime.**
- For these reasons, the Assembly recommends that member States develop holistic strategies to counter illegal propaganda and provide effective responses to the spread of harmful, though legal, propaganda. **In this respect, they should in particular: recognise the role of the Russian Orthodox Church as a tool of Russian State propaganda, and evaluate and address the involvement of religious institutions that are used for spreading the Kremlin's propaganda in their countries.**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Home / Related documents / Resolution 2567 (2024)
Propaganda and freedom of information in Europe
Resolution 2567 (2024) | Provisional version
Author(s):
Parliamentary Assembly
Origin
Assembly debate on 1 October 2024 (26th sitting) (see Doc. 16034, report of the Committee on Culture, Science, Education and Media, rapporteur: Mr Stefan Schennach). Text adopted by the Assembly on 1 October 2024 (26th sitting).
1. The Parliamentary Assembly is concerned about the pervasive dissemination of propaganda that aims at biasing public opinion, endangers the proper functioning of our democratic systems and threatens our common values and human dignity. Such harmful propaganda includes both propaganda that is illegal and propaganda that, although not prohibited, can impair the development of free opinions and informed citizen participation in public debate and decision making, through unethical methods of communication, including disinformation and tools of psychological manipulation.
2. Council of Europe member States must shield themselves against all forms of propaganda which are illegal under international law, including propaganda for war, incitement to genocide and other international crimes, hatred, terrorism and discrimination, and they must be able to defuse propaganda that clearly runs counter to the fundamental values of the European Convention on Human Rights (ETS No. 5, "The Convention") and is detrimental to democracy. Indeed, according to its Article 17, the Convention does not permit any propaganda aimed at the destruction of any rights and freedoms set forth therein.

Screenshot from Parliamentary Assembly website [13]

The above statements raise troubling questions about the role of religious institutions in modern geopolitics. Parallels inevitably arise between the current situation within the Russian Orthodox Church, with its new role as a mouthpiece for imperial ambitions, and

the early stages of Nazism in Germany, when the church gradually became a tool of state propaganda.

History shows that a convergence of church and state can lead to far-reaching global consequences. For instance, in the early days of the National Socialist Party in Germany, Christian values and traditions were actively exploited to reinforce German identity. Over time, however, this alignment led to a distortion of religious principles in favor of political ideology, culminating in the rejection of the New Testament. Who stood behind this convergence and ideological substitution, both in church and state affairs, will be explored later in this article.

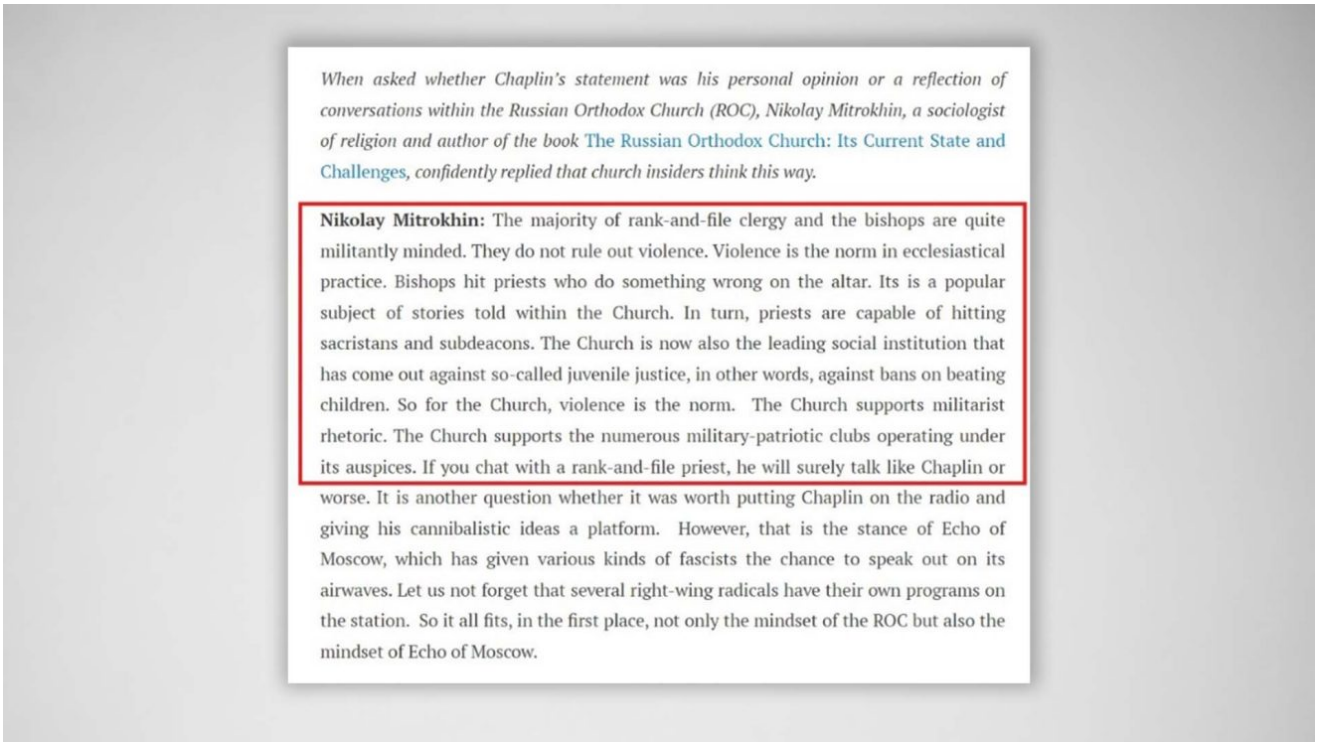
"In 1934, Professor of Theology E. Bergmann published 25 theses of this 'new (German) religion,' among them the following: 'The Jewish New Testament is not suitable for the new Germany. Christ was not a Jew, but a Nordic martyr, sent to death by the Jews, and a warrior called to save the world from Jewish influence. Adolf Hitler is the new messiah, sent to earth to save the world from the Jews. The swastika is the successor to the cross as the symbol of German Christianity. German soil and blood, soul and art are sacred categories of German Christianity.'"

Excerpt from the book "SVAG and Religious Confessions in the Soviet Zone of Occupation of Germany. 1945-1949: Collection of Documents." [14]

Today, similar trends can be observed within the ROC. The Church increasingly serves as an instrument of state policy, diverging from its original spiritual mission. We see systematic distortions of fundamental Christian principles. Traditionally, Orthodoxy was associated with ideals of peace, love, and mercy. However, today, we see a stark contrast between these principles and the current position of certain church representatives.

In 2016, Russian sociologist of religion Nikolai Mitrokhin highlighted the prevalence of violence within the ROC: "The majority of rank-and-file clergy and the bishops are quite militantly minded. **They do not rule out violence. Violence is the norm in ecclesiastical practice. Bishops hit priests who do something wrong on the altar.** It is a popular subject of stories told within the Church. In turn, **priests are capable of hitting sacristans and subdeacons.** The Church is now also the leading social institution that has come out against so-called juvenile justice, in other words, against bans on beating children. So **for**

the Church, violence is the norm. The Church supports militarist rhetoric. The Church supports the numerous military-patriotic clubs operating under its auspices." [15]



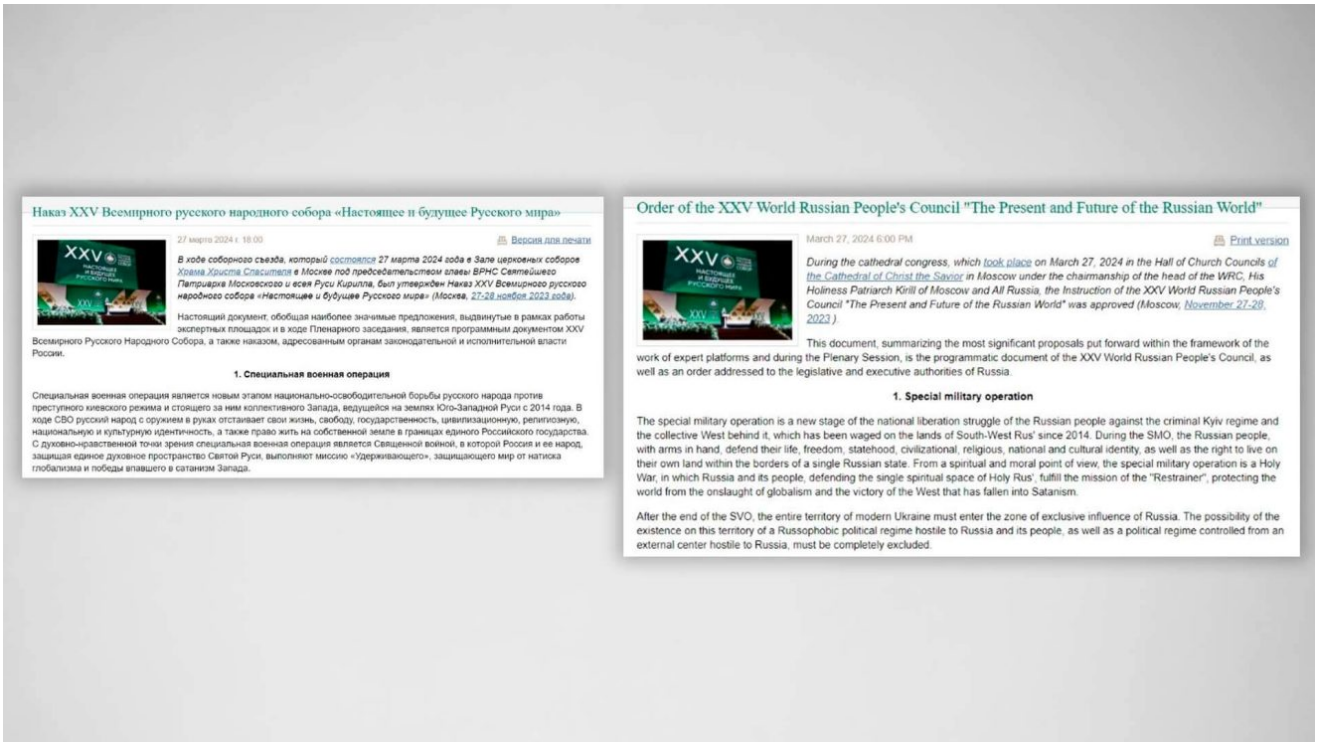
When asked whether Chaplin's statement was his personal opinion or a reflection of conversations within the Russian Orthodox Church (ROC), Nikolay Mitrokhin, a sociologist of religion and author of the book The Russian Orthodox Church: Its Current State and Challenges, *confidently replied that church insiders think this way.*

Nikolay Mitrokhin: The majority of rank-and-file clergy and the bishops are quite militantly minded. They do not rule out violence. Violence is the norm in ecclesiastical practice. Bishops hit priests who do something wrong on the altar. Its is a popular subject of stories told within the Church. In turn, priests are capable of hitting sacristans and subdeacons. The Church is now also the leading social institution that has come out against so-called juvenile justice, in other words, against bans on beating children. So for the Church, violence is the norm. The Church supports militarist rhetoric. The Church supports the numerous military-patriotic clubs operating under its auspices. If you chat with a rank-and-file priest, he will surely talk like Chaplin or worse. It is another question whether it was worth putting Chaplin on the radio and giving his cannibalistic ideas a platform. However, that is the stance of Echo of Moscow, which has given various kinds of fascists the chance to speak out on its airwaves. Let us not forget that several right-wing radicals have their own programs on the station. So it all fits, in the first place, not only the mindset of the ROC but also the mindset of Echo of Moscow.

Screenshot from The Russian Reader website [15]

The rhetoric from many Russian Orthodox Church representatives about the war in Ukraine is particularly concerning. For example, on March 27, 2024, the World Russian People's Council (WRPC) — a public organization under the Russian Orthodox Church (ROC) led by ROC Patriarch Kirill — published a decree.

The document describes the conflict in Ukraine as a "holy war," portraying Western countries as "fallen into Satanism" and the invasion as a "new stage in the national liberation struggle of the Russian people waged on the lands of Southwestern Rus' since 2014 against the criminal Kyiv regime and the collective West behind it." [16]



Наказ XXV Всемирного русского народного собора «Настоящее и будущее Русского мира»

27 марта 2024 г. 18:00 Версия для печати

В ходе соборного съезда, который состоялся 27 марта 2024 года в Зале церковных соборов Храма Христа Спасителя в Москве под председательством главы ВРНС Святейшего Патриарха Московского и всея Руси Кирилла, был утвержден Наказ XXV Всемирного русского народного собора «Настоящее и будущее Русского мира» (Москва, 27-28 ноября 2023 года).

Настоящий документ, обобщая наиболее значимые предложения, выдвинутые в рамках работы экспертных площадок и в ходе Пленарного заседания, является программным документом XXV Всемирного Русского Народного Собора, а также наказом, адресованным органам законодательной и исполнительной власти России.

1. Специальная военная операция

Специальная военная операция является новым этапом национально-освободительной борьбы русского народа против преступного киевского режима и стоящего за ним коллективного Запада, ведущейся на землях Юго-Западной Руси с 2014 года. В ходе СВО русский народ с оружием в руках отстаивает свои жизнь, свободу, государственность, цивилизационную, религиозную, национальную и культурную идентичность, а также право жить на собственной земле в границах единого Российского государства. С духовно-нравственной точки зрения специальная военная операция является Священной войной, в которой Россия и ее народ, защищая единое духовное пространство Святой Руси, выполняют миссию «Удерживающего», защищающего мир от натиска глобализма и победы впавшего в сатанизм Запада.

Order of the XXV World Russian People's Council "The Present and Future of the Russian World"

March 27, 2024 6:00 PM Print version

During the cathedral congress, which took place on March 27, 2024 in the Hall of Church Councils of the Cathedral of Christ the Savior in Moscow under the chairmanship of the head of the WRC, His Holiness Patriarch Kirill of Moscow and All Russia, the Instruction of the XXV World Russian People's Council "The Present and Future of the Russian World" was approved (Moscow, November 27-28, 2023).

This document, summarizing the most significant proposals put forward within the framework of the work of expert platforms and during the Plenary Session, is the programmatic document of the XXV World Russian People's Council, as well as an order addressed to the legislative and executive authorities of Russia.

1. Special military operation

The special military operation is a new stage of the national liberation struggle of the Russian people against the criminal Kyiv regime and the collective West behind it, which has been waged on the lands of South-West Rus' since 2014. During the SMO, the Russian people, with arms in hand, defend their life, freedom, statehood, civilizational, religious, national and cultural identity, as well as the right to live on their own land within the borders of a single Russian state. From a spiritual and moral point of view, the special military operation is a Holy War, in which Russia and its people, defending the single spiritual space of Holy Rus', fulfill the mission of the "Restrainer", protecting the world from the onslaught of globalism and the victory of the West that has fallen into Satanism.

After the end of the SVO, the entire territory of modern Ukraine must enter the zone of exclusive influence of Russia. The possibility of the existence on this territory of a Russophobic political regime hostile to Russia and its people, as well as a political regime controlled from an external center hostile to Russia, must be completely excluded.

Screenshot from Russian Orthodox Church website [16]

During the ongoing military conflict between Russia and Ukraine, the head of the Russian Orthodox Church, Patriarch Kirill, has used his sermons to promise absolution of sins to Russian soldiers fighting in Ukraine and to justify the military invasion.

Another example, which confirms the ideological shift within the ROC and the rejection of the New Testament, comes from a statement made by the director of the Orthodox radio station "Radonezh," which also serves as a platform for interviews and publications by Archpriest Alexander Novopashin. In one episode of the Orthodox program "Evening on SPAS" [17], Yevgeny Nikiforov stated the following:

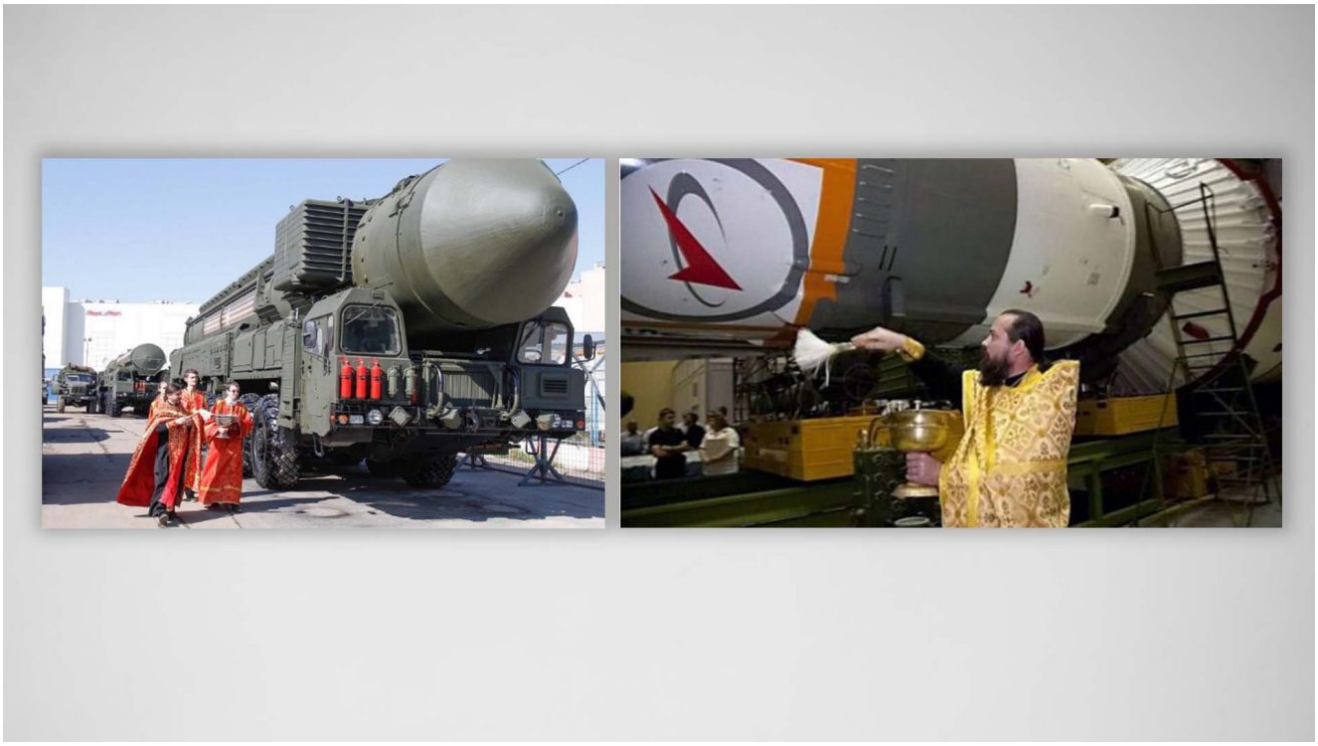
"The disease in Ukraine is so advanced that no persuasion, negotiations, or anything else can cure it; only surgery is possible there. Therefore, the only response to these Nazi demonstrations is 'Solntsepyok,' this needs to be burned out completely... Some might say, 'Oh, this is not the Christian way' — it is quite Christian! It's just that the ethics for these people, who position themselves as pagans, excuse me — and they will get treated like pagans. So for you, it's ***not New Testament ethics but Old Testament*** *— the ethics of Prophet Elijah, who personally slit the throats of 300 servants of Baal. And with these, it should be the same — to destroy without any doubt. Only Old Testament ethics, or rather, only this language, do they understand".*

Today, we observe how a traditionally peaceful Christian church openly expresses support for wars, while its clergy sanctify military equipment and weapons. The weapons that are designed explicitly to kill people. This creates a vast divide between the actions of the clergy and the teachings of Jesus Christ. Such rituals directly contradict fundamental Orthodox principles, particularly the commandment "You shall not kill," traditionally regarded as a cornerstone of Christian doctrine.

Paradoxically, while the senior hierarchs of the ROC send people to war to kill and die, the Orthodox Church vehemently opposes abortion, arguing that it is murder and a grave sin.

"...All these facts are unacceptable for Orthodox Christians, for whom abortion has always been equated to murder," said His Holiness Patriarch of Moscow and All Russia Alexy II [18].

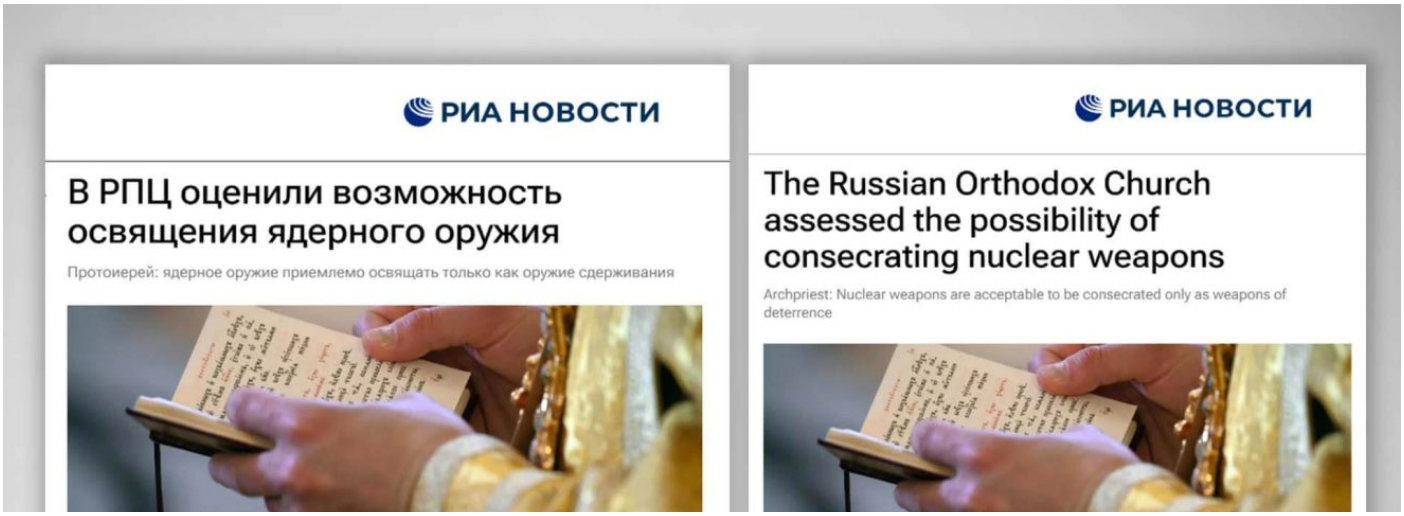
Screenshots from kompromat1 website [19]

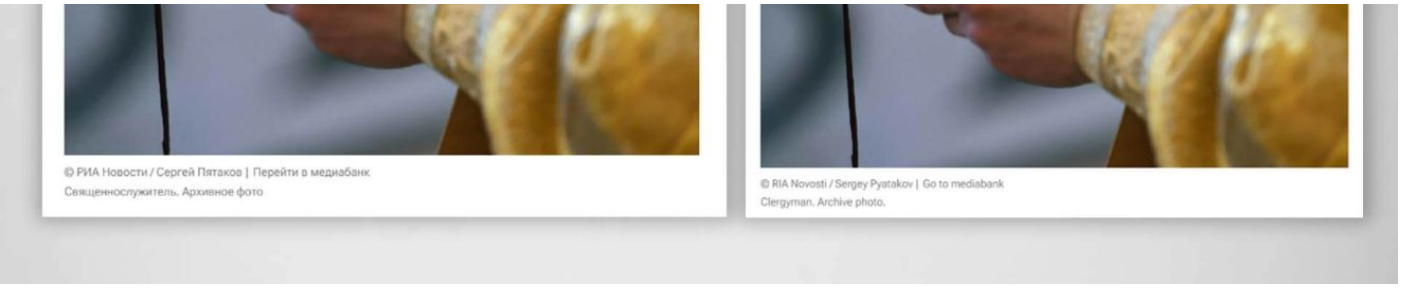


Screenshot from daily.afisha website [20], Screenshot from Robert Lansing Institute website/ A Russian priest sanctifies a nuclear missile Satan SS-X-29 [21]

Events of August 2024 are of particular concern. First Deputy Head of the ROC Synodal Department for Interaction with the Armed Forces, Konstantin Tatarintsev, stated that the ROC finds it acceptable to sanctify nuclear weapons:

"Nuclear weapons have enormous destructive power. On the one hand, one might assume that it is unacceptable to sanctify that which sows death. On the other, it is a weapon of deterrence so that those who have it do not use it against us. It is a guarantor of peace. In this sense, it is quite acceptable to sanctify – not to use it for its intended purpose, but to have it as a guarantee of peace," said the clergyman [22].


РИА НОВОСТИ
В РПЦ оценили возможность освящения ядерного оружия
Протоиерей: ядерное оружие приемлемо освящать только как оружие сдерживания
РИА НОВОСТИ
The Russian Orthodox Church assessed the possibility of consecrating nuclear weapons
Archpriest: Nuclear weapons are acceptable to be consecrated only as weapons of deterrence



Since we've touched upon the issue of sanctifying nuclear weapons, we would like to draw your attention to a passage from an article. Yegor Kholmogorov (journalist, commentator for Russia Today, and an active proponent of "atomic Orthodoxy") responded to a question about why Russia needs nuclear warheads as follows [23]:

*"When Alexander Arkhangelsky asked a very reasonable question '**Why today, in the modern world, Russia needs its nuclear warheads?**' I can rephrase it as, 'Why does **Orthodox** Russia need its warheads?' and answer it. **They are needed so that no one can silence Russia, shut down our mouths in our testimony of Orthodoxy here**, in this place, which has already become part of the Sacred Tradition of the Orthodox Church. Just as Jerusalem has become one and just as the holy mountain of Athos has become one, **so has Russia, where the Holy Mother of God has already chosen two of her domains — Kyiv and Diveyevo, too, holds value for the Holy Tradition, and from here, Orthodox testimony must and should be carried out to the whole world. And to ensure that no one dares to interrupt this testimony until the end times, until the times of the Antichrist, we specifically need Orthodox nuclear warheads and the armed forces or the state, which, as I hope, can still become Orthodox. Moreover, to prevent an accidental launch, a simple measure is required — these warheads must be sanctified. Then, without God's will, not a single missile will fly out from its silo."***

Can we conclude from these words that the use of **sanctified** nuclear weapons, in such a distorted interpretation, absolves one from the sin and violation of God's commandments? This is a clear attempt to shift the responsibility for killing people onto God.

We should also note an interesting fact: the Russian Orthodox Church remains one of the largest institutions of its kind to survive since the Soviet era. Established and approved by Stalin in 1943, the ROC has, unlike other large structures that disbanded after the collapse of the USSR, maintained its activities both in post-Soviet states and globally. It has preserved its membership, international influence, connections, and its insiders in various

countries around the world, while significantly increasing the number of dioceses on various continents. In this light, let us note another fact that has long been no secret to anyone: many undercover KGB agents have been discovered among the priests of the ROC.

Fundamental Distortions of the Essence of Orthodoxy Teachings Within the ROC. True Causes and Culprits

This article aims to present an alternative perspective on the aforementioned events and precedents while exploring the deeper causes behind the significant ideological distortions in the ministry of the clergy within the Russian Orthodox Church. It is crucial to note that not all members of the ROC support the growing machinery of imperial propaganda and nationalist ideology that have been on the rise in Russia for a long time. However, in recent years, an increasing number of dissenting clergy members have become victims of an emerging church inquisition, whose goals bear the hallmarks of an ideology directly opposed to the peaceful essence of Orthodox Christianity.

Let's attempt to explore when and where this shift in the direction of Orthodox ministry occurred — a shift away from religious commands that one cannot serve both God and mammon, and to "render unto God the things that are God's and unto Caesar the things that are Caesar's." We will also examine whether this is the fault of the ROC itself or another organization whose agents have masterfully infiltrated and steadily eroded the foundations of Orthodoxy — the teachings of Jesus Christ, whose quintessence has resonated for over two millennia in the Sermon on the Mount.

By analyzing the origins of the changes within the ROC and drawing on information presented in "The IMPACT" documentary, one can trace the ideological transformation of the Russian Orthodox Church and identify the architects of these changes. A deeper investigation into this issue leads us to representatives of anticult organizations who, having infiltrated the ROC, began to gradually substitute the true essence of Orthodoxy, converting the Church into a tool of political influence. Previously on this platform, the topic of the distortion of Christian teachings in the Orthodox Church was addressed in the article titled "Nazis Who Expelled Christ from Orthodoxy".

In 1993, under the aegis of Patriarch Alexy II, an organization aimed at combating cults was established in Russia. This entity, known as the Center for Religious Studies in the name of

Hieromartyr Irenaeus, Bishop of Lyons, was headed by Alexander Dvorkin.

Subsequently, a larger pro-religious organization was formed: the Russian Association of Centers for the Study of Religions and Sects (RACIRS). Officially consolidating previously existing regional centers operating under Dvorkin's leadership, RACIRS was led by the same Alexander Dvorkin as president, while Archpriest Alexander Novopashin from the ROC assumed the role of vice president. Many ROC clergy members have been involved in RACIRS's activities.

Historical Roots of Nazism in the Ideology of Contemporary Anticult Organizations Serving RACIRS

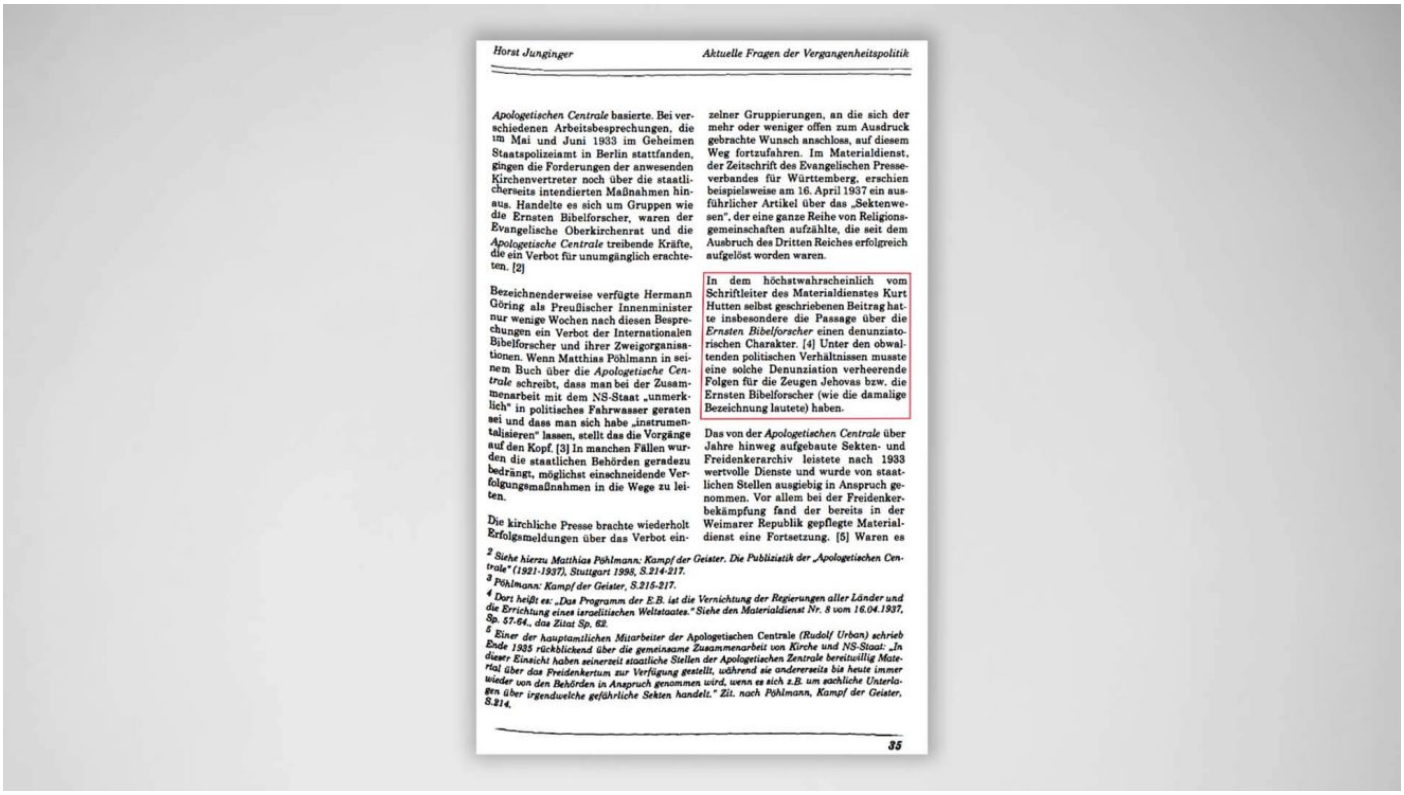
Anticult organizations, particularly their ideological and de facto leader Alexander Dvorkin, target not only non-traditional religious movements but also numerous public organizations (commercial, social, etc.). Their historical roots can be traced back to the Nazi-era Apologetic Center within the Protestant Church in Germany. The leaders and members of this center worked closely with the Gestapo, Adolf Hitler, and Joseph Goebbels.

The activities of the Nazi Apologetic Center are noteworthy for their lectures, publications, and gatherings on the topic of "dangerous sects" and their alleged threats to society. These Nazi apologists compiled lists of undesirable organizations labeled as "sects" ("cults"), and based on these lists, individuals were sent to concentration camps. Between 1933 and 1937, Protestant media, including *The Materialdienst* journal, regularly published articles listing religious groups that had been successfully eradicated by the Nazis. For example, an article dated April 16, 1937, mentions Jehovah's Witnesses and other undesirable groups, contributing to their subsequent persecution.

"In the article, which was most likely authored by Materialdienst editor Kurt Hutten himself, the passage about the Earnest Bible Students had a particularly denunciatory tone. Under the prevailing political conditions, such denunciations had devastating consequences for Jehovah's Witnesses, or the "Earnest Bible Students" (as they were called at the time)." [24]

Junginger, H. (2018). *The Study of Religion under the Impact of Fascism.* Tübingen:

Tübingen University.



Horst Junginger — Aktuelle Fragen der Vergangenheitspolitik

Apologetischen Centrale basierte. Bei verschiedenen Arbeitsbesprechungen, die im Mai und Juni 1933 im Geheimen Staatspolizeiamt in Berlin stattfanden, gingen die Forderungen der anwesenden Kirchenvertreter noch über die staatlicherseits intendierten Maßnahmen hinaus. Handelte es sich um Gruppen wie die Ernsten Bibelforscher, waren der Evangelische Oberkirchenrat und die *Apologetische Centrale* treibende Kräfte, die ein Verbot für unumgänglich erachteten. [2]

Bezeichnenderweise verfügte Hermann Göring als Preußischer Innenminister nur wenige Wochen nach diesen Besprechungen ein Verbot der Internationalen Bibelforscher und ihrer Zweigorganisationen. Wenn Matthias Pöhlmann in seinem Buch über die *Apologetische Centrale* schreibt, dass man bei der Zusammenarbeit mit dem NS-Staat „unmerklich" in politisches Fahrwasser geraten sei und dass man sich habe „instrumentalisieren" lassen, stellt das die Vorgänge auf den Kopf. [3] In manchen Fällen wurden die staatlichen Behörden geradezu bedrängt, möglichst einschneidende Verfolgungsmaßnahmen in die Wege zu leiten.

Die kirchliche Presse brachte wiederholt Erfolgsmeldungen über das Verbot einzelner Gruppierungen, an die sich der mehr oder weniger offen zum Ausdruck gebrachte Wunsch anschloss, auf diesem Weg fortzufahren. Im Materialdienst, der Zeitschrift des Evangelischen Presseverbandes für Württemberg, erschien beispielsweise am 16. April 1937 ein ausführlicher Artikel über das „Sektenwesen", der eine ganze Reihe von Religionsgemeinschaften aufzählte, die seit dem Ausbruch des Dritten Reiches erfolgreich aufgelöst worden waren.

In dem höchstwahrscheinlich vom Schriftleiter des Materialdienstes Kurt Hutten selbst geschriebenen Beitrag hatte insbesondere die Passage über die *Ernsten Bibelforscher* einen denunziatorischen Charakter. [4] Unter den obwaltenden politischen Verhältnissen musste eine solche Denunziation verheerende Folgen für die Zeugen Jehovas bzw. die Ernsten Bibelforscher (wie die damalige Bezeichnung lautete) haben.

Das von der *Apologetischen Centrale* über Jahre hinweg aufgebaute Sekten- und Freidenkerarchiv leistete nach 1933 wertvolle Dienste und wurde von staatlichen Stellen ausgiebig in Anspruch genommen. Vor allem bei der Freidenkerbekämpfung fand der bereits in der Weimarer Republik gepflegte Materialdienst eine Fortsetzung. [5] Waren es

[2] *Siehe hierzu Matthias Pöhlmann: Kampf der Geister. Die Publizistik der „Apologetischen Centrale" (1921-1937), Stuttgart 1998, S.214-217.*
[3] *Pöhlmann: Kampf der Geister, S.215-217.*
[4] *Dort heißt es: „Das Programm der E.B. ist die Vernichtung der Regierungen aller Länder und die Errichtung eines israelitischen Weltstaates." Siehe den Materialdienst Nr. 8 vom 16.04.1937, Sp. 57-64., das Zitat Sp. 62.*
[5] *Einer der hauptamtlichen Mitarbeiter der Apologetischen Centrale (Rudolf Urban) schrieb Ende 1935 rückblickend über die gemeinsame Zusammenarbeit von Kirche und NS-Staat: „In dieser Einsicht haben seinerzeit staatliche Stellen der Apologetischen Zentrale bereitwillig Material über das Freidenkertum zur Verfügung gestellt, während sie andererseits bis heute immer wieder von den Behörden in Anspruch genommen wird, wenn es sich z.B. um sachliche Unterlagen über irgendwelche gefährliche Sekten handelt." Zit. nach Pöhlmann, Kampf der Geister, S.214.*

35

The archives of the Nazi Apologetic Center contained information on "enemy" organizations. This archive was provided by the Apologetic Center to state authorities to repress members of these groups. By 1936, the archive listed approximately 500 supposedly "dangerous" groups. These lists were expanded year after year. The leaders of the Protestant Church, under which the Apologetic Center was created, not only supported the Nazis' repression but actively demanded it. Their ban on specific groups eventually led to the arrests of members of those groups and their deportation to concentration camps.

Another significant factor: the **anticult rhetoric was part of a broader ideological struggle led by the apologists and Nazi ideologists, in which Protestant churches sought to portray themselves as defenders of true Christianity, while religious movements were labeled as a threat to the faith.** This allowed them to legitimize actions against religious minorities and strengthen their positions in society. The persecution and repression of many undesirable groups in Nazi Germany were the result of close collaboration between the Apologetic Center and state agencies.

A similar approach is employed today by Alexander Dvorkin and his global network of anticult agents. Modern anticult organizations have adopted the methodology and

ideological principles developed during the Nazi era, adapting them to contemporary contexts.

A clear pattern and identity can be traced in the approaches of anticult organizations, starting from the Nazi Apologetic Center and its leader Walter Künneth in Hitler's Germany, and continuing through today's network of anticult organizations and their leader Alexander Dvorkin, president of the Russian pro-religious organization RACIRS. Key figures who ensured the continuity of Nazi anticult ideology include Walter Künneth — Friedrich-Wilhelm Haack and Johannes Aagaard — Alexander Dvorkin.

Walter Künneth — Friedrich-Wilhelm Haack and Johannes Aagaard (Photo from the Dialog Center archive) — Alexander Dvorkin

It is crucial to note that anticult organizations operating worldwide are directly linked to and controlled by curators from the Russian pro-religious association RACIRS. This is a well-documented fact. The most obvious confirmation of this is the European umbrella federation FECRIS and the dozens of anticult organizations it controls worldwide. [25] Until 2021, Alexander Dvorkin served as its vice president, after which he remained on its board of directors.

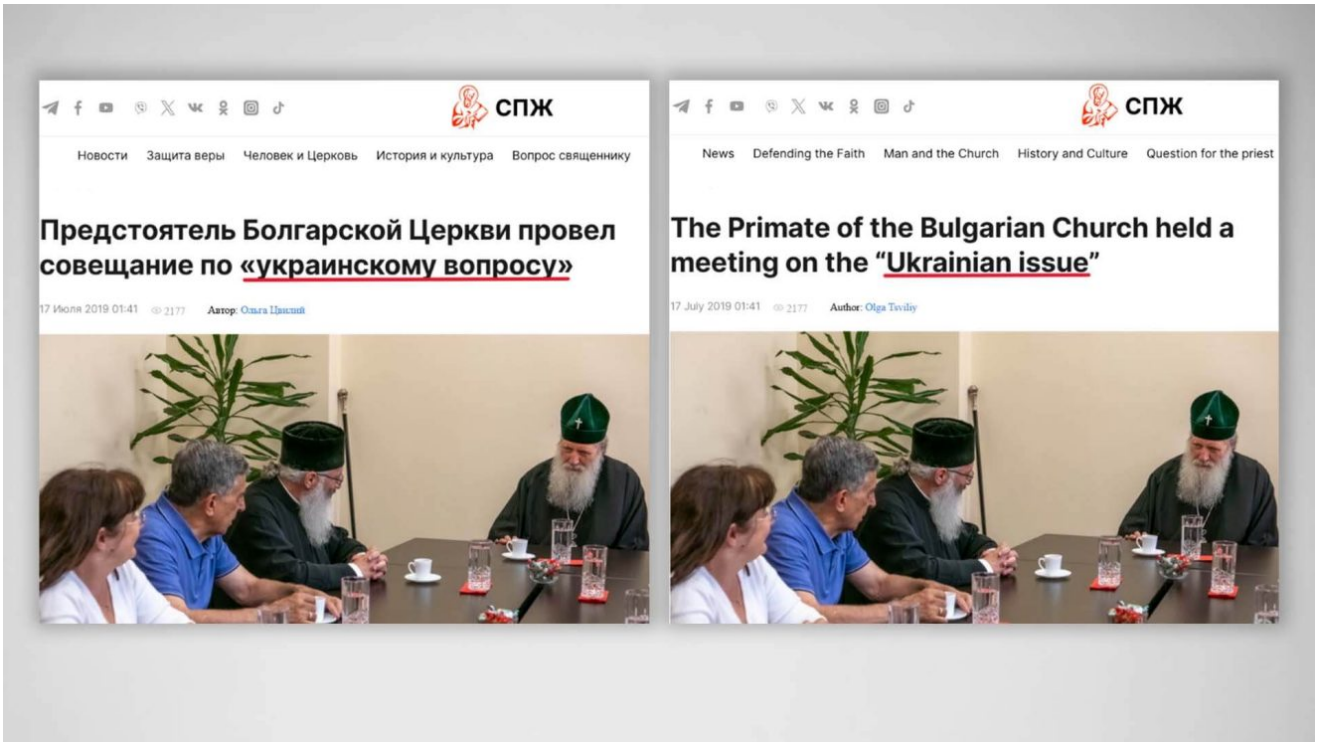
Another international anticult organization linked to Dvorkin is the DCI (Dialog Center International), which has established branches in various countries. Dvorkin was also its

vice president for an extended period. Notably, the founders of DCI were Johannes Aagaard and Friedrich-Wilhelm Haack, immediate Nazi successors and mentors to Dvorkin.

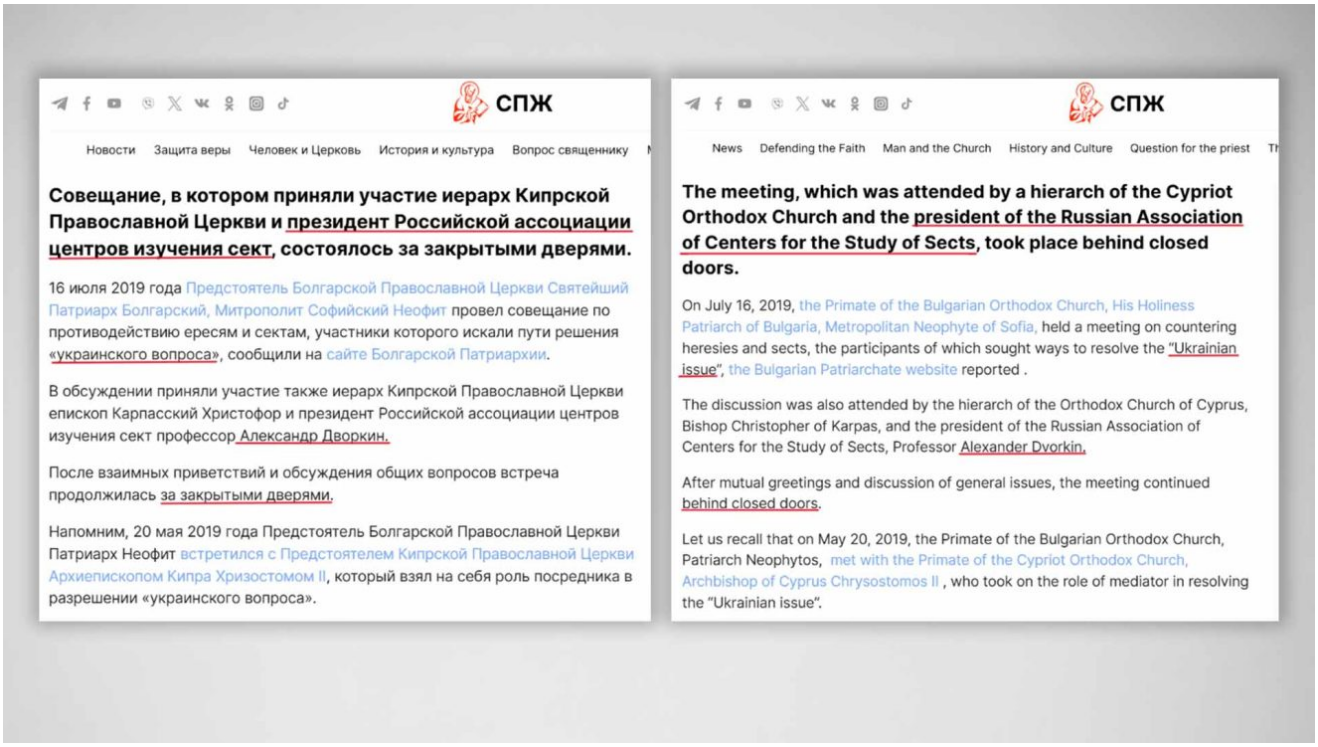
Further evidence of a single ideological coordinating center based in Russia — RACIRS and its global network of agents — can be observed in the synchronization of actions used by anti-cult organizations and individuals involved in anti-cult activities across various countries. Their methods and rhetoric are identical to those employed by the leaders of the Russian pro-religious organization RACIRS.

For those doubting Alexander Dvorkin's influence on the international stage, here's an example is his meeting with the senior clergy of the Bulgarian and Cypriot Orthodox Churches of the Patriarchate of Constantinople in 2019 [26]. This meeting involved Dvorkin, a Russian citizen and leader of RACIRS, and citizens of Bulgaria and the Republic of Cyprus, who convened to discuss the **"Ukrainian issue."** The session was conducted behind closed doors.

Screenshots from SPZH website


СПЖ
Новости Защита веры Человек и Церковь История и культура Вопрос священнику
Предстоятель Болгарской Церкви провел совещание по «украинскому вопросу»
17 Июля 2019 01:41 2177 Автор: Ольга Цвилий
СПЖ
News Defending the Faith Man and the Church History and Culture Question for the priest
The Primate of the Bulgarian Church held a meeting on the "Ukrainian issue"
17 July 2019 01:41 2177 Author: Olga Tsvilay

Screenshots from SPZH website


СПЖ
Новости Защита веры Человек и Церковь История и культура Вопрос священнику
Совещание, в котором приняли участие иерарх Кипрской Православной Церкви и президент Российской ассоциации центров изучения сект, состоялось за закрытыми дверями.
16 июля 2019 года Предстоятель Болгарской Православной Церкви Святейший Патриарх Болгарский, Митрополит Софийский Неофит провел совещание по противодействию ересям и сектам, участники которого искали пути решения «украинского вопроса», сообщили на сайте Болгарской Патриархии.
В обсуждении приняли участие также иерарх Кипрской Православной Церкви епископ Карпасский Христофор и президент Российской ассоциации центров изучения сект профессор Александр Дворкин.
После взаимных приветствий и обсуждения общих вопросов встреча продолжилась за закрытыми дверями.
Напомним, 20 мая 2019 года Предстоятель Болгарской Православной Церкви Патриарх Неофит встретился с Предстоятелем Кипрской Православной Церкви Архиепископом Кипра Хризостомом II, который взял на себя роль посредника в разрешении «украинского вопроса».
СПЖ
News Defending the Faith Man and the Church History and Culture Question for the priest
The meeting, which was attended by a hierarch of the Cypriot Orthodox Church and the president of the Russian Association of Centers for the Study of Sects, took place behind closed doors.
On July 16, 2019, the Primate of the Bulgarian Orthodox Church, His Holiness Patriarch of Bulgaria, Metropolitan Neophyte of Sofia, held a meeting on countering heresies and sects, the participants of which sought ways to resolve the "Ukrainian issue", the Bulgarian Patriarchate website reported .
The discussion was also attended by the hierarch of the Orthodox Church of Cyprus, Bishop Christopher of Karpas, and the president of the Russian Association of Centers for the Study of Sects, Professor Alexander Dvorkin.
After mutual greetings and discussion of general issues, the meeting continued behind closed doors.
Let us recall that on May 20, 2019, the Primate of the Bulgarian Orthodox Church, Patriarch Neophytos, met with the Primate of the Cypriot Orthodox Church, Archbishop of Cyprus Chrysostomos II , who took on the role of mediator in resolving the "Ukrainian issue".

Screenshots from SPZH website

Screenshots from SPZH website

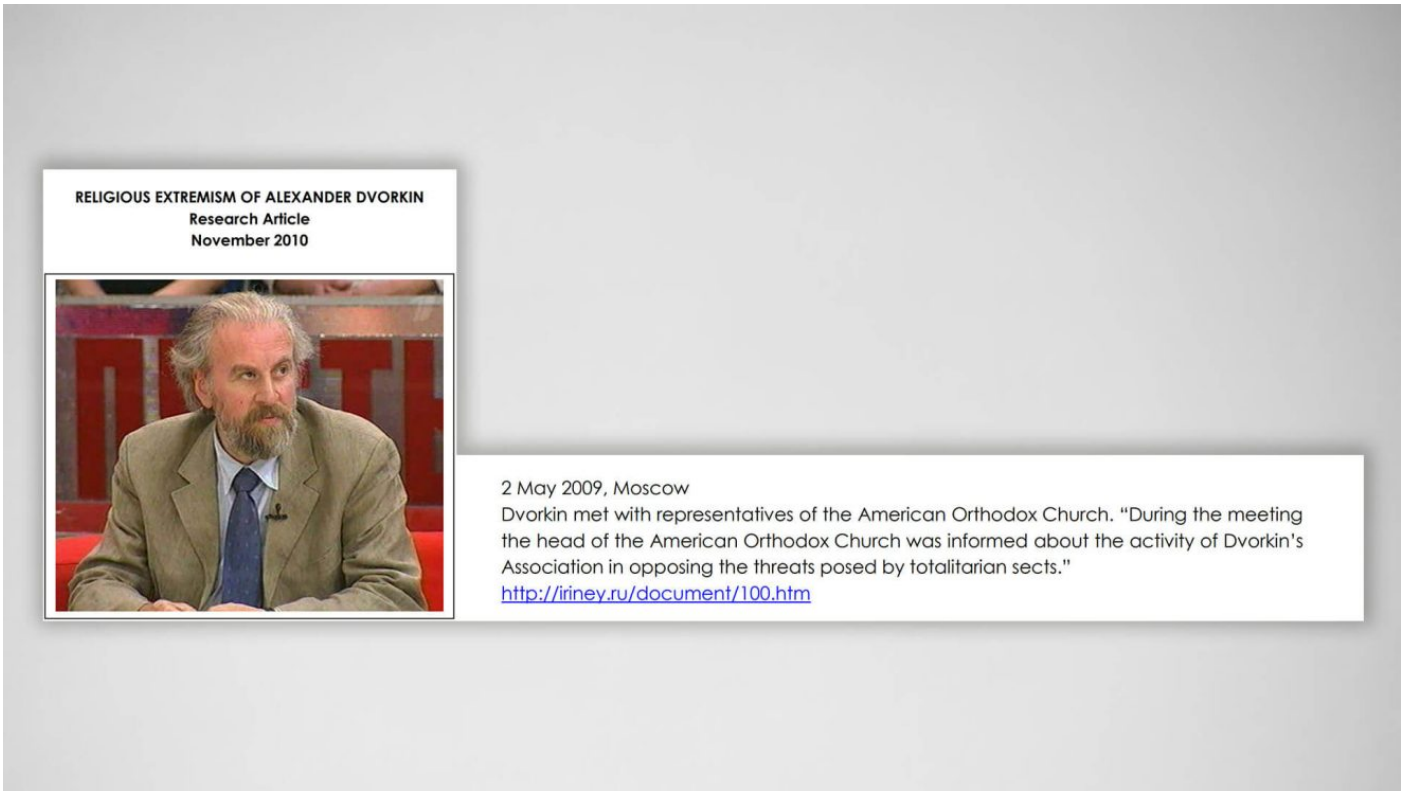
It should be noted that a citizen of the Republic of Cyprus, Bishop Christophoros of Karpasia of the Orthodox Church of Cyprus, is also a researcher of sects and new religious movements, in other words, an anticultist and an associate of Alexander Dvorkin. One might wonder how the senior clergy of an Orthodox Christian Church in one country could involve themselves in the internal affairs of another independent sovereign state. After all, any religious issues that arise are ultimately the concern of that country's citizens. Yet, as it turns out, such involvement is possible when connected to the Russian pro-religious organization RACIRS and its leader, Alexander Dvorkin.

As we can see, RACIRS exerts its influence not only through the Russian Orthodox Church of the Moscow Patriarchate. Clergy directly involved in the anti-democratic activities of Alexander Dvorkin can also be found within the Ecumenical Patriarchate.

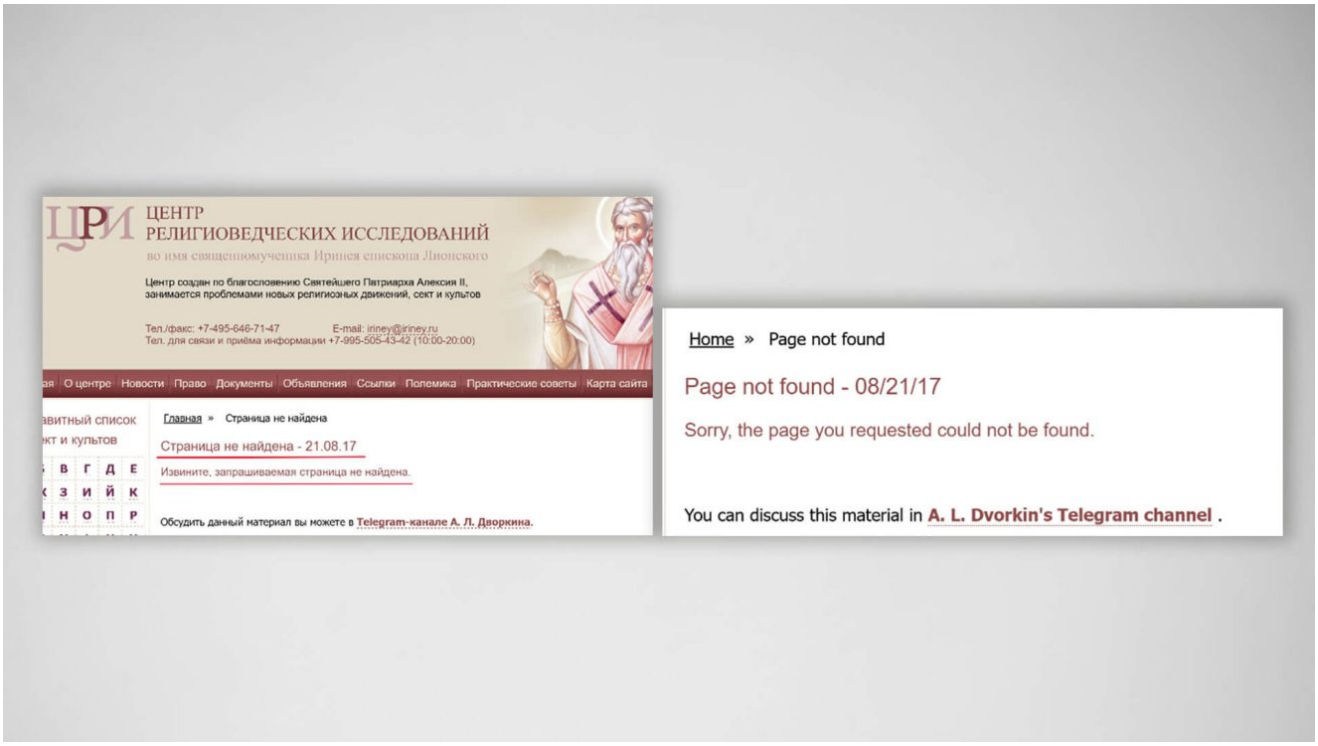
Another example of the influence wielded by the Russian association RACIRS and, specifically, its president, Alexander Dvorkin, on the Orthodox Church far beyond Russia is a meeting between the RACIRS leadership and the Primate of the Orthodox Church in America, Metropolitan bishop Jonah. Information about this is found in the research article "RELIGIOUS EXTREMISM OF ALEXANDER DVORKIN. Research Article. November 2010."

"2 May 2009, Moscow Dvorkin met with representatives of the American Orthodox Church. "During the meeting the head of the American Orthodox Church was informed about the activity of Dvorkin''s Association in opposing the threats posed by totalitarian sects."[27]

Sourced from the article RELIGIOUS EXTREMISM OF ALEXANDER DVORKIN

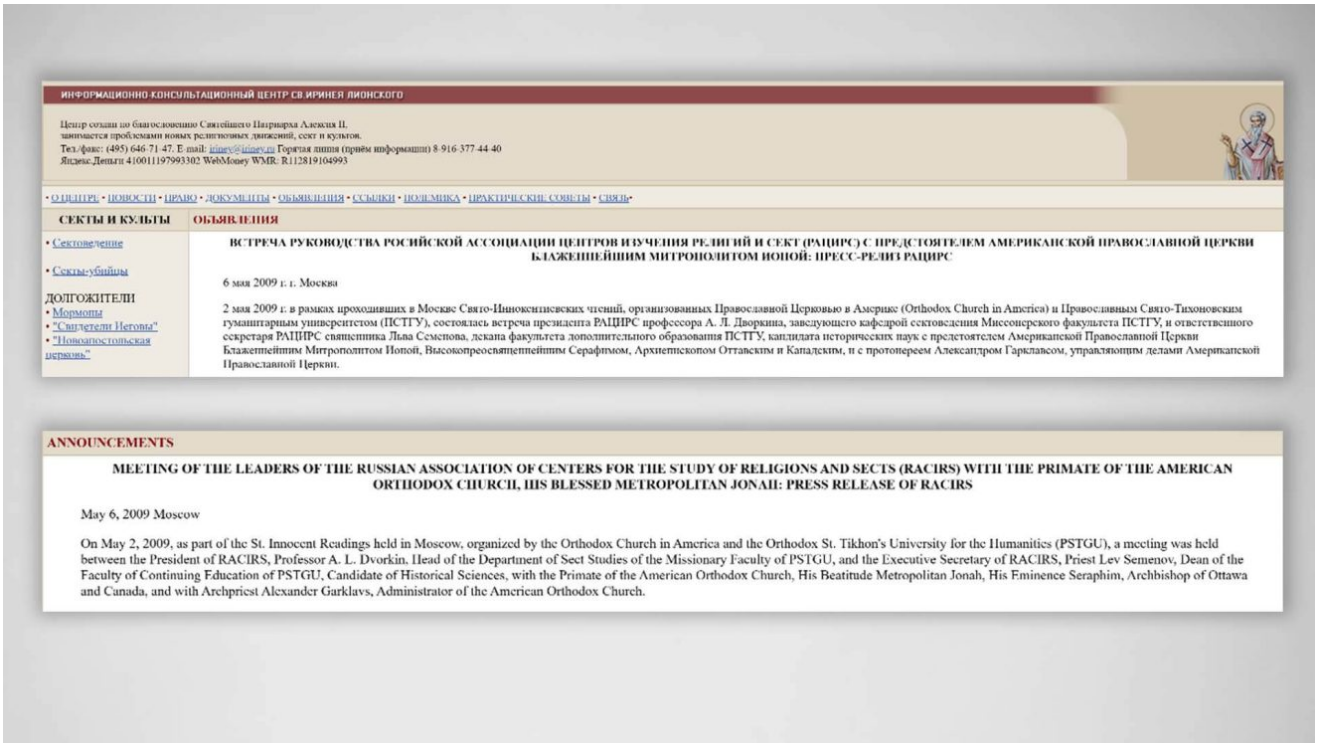

RELIGIOUS EXTREMISM OF ALEXANDER DVORKIN
Research Article
November 2010
2 May 2009, Moscow
Dvorkin met with representatives of the American Orthodox Church. "During the meeting the head of the American Orthodox Church was informed about the activity of Dvorkin's Association in opposing the threats posed by totalitarian sects."
http://iriney.ru/document/100.htm

By following the link provided in the article, we find that the information was removed from Alexander Dvorkin's main website.



Screenshots from the archived version of the website of the Center for Religious Studies in the name of Hieromartyr Irenaeus of Lyon

To verify the information, we accessed the web archive and found an archived publication [28].



Screenshots from the archived version of the website of the Center for Religious Studies in the name of Hieromartyr Irenaeus of Lyon [28]

Photo 1: A. Dvorkin in the Reading Hall. Photo 2: (from left to right) A. Dvorkin (President of RACIRS), Metropolitan Jonah, Priest Lev Semenov (Secretary of RACIRS). Photo 3: Metropolitan Bishop Jonah receiving books from A. Dvorkin.

These are just a few of the numerous examples of RACIRS leadership influencing the Orthodox Church and its representatives outside Russia. If they are capable of influencing a religious structure, which is essentially supposed to be a spiritual foundation, remaining outside politics, war, and violence, wouldn't they also seek to influence similar anticult organizations in other countries? Those very organizations, created with goals identical to those of RACIRS and directly overseen by agents of the Russian pro-religious organization.

How else can one explain the fact that in different countries, anticult activists replicate the activities and rhetoric of Russian anticultists? Just like Dvorkin, they label dissenters as "sects" or "cults," using the dehumanizing method of "yellow stars," which the Nazis employed towards Jews to stigmatize them as "subhumans." The European representatives of anticultism, under the guise of fighting the stigmatized, that is "sects" and "cults", spread propaganda supplied by the leaders of the Russian RACIRS; they use the same manipulative methods noticed among the RACIRS agents and act in full accordance with guidelines repeatedly outlined by the RACIRS representatives. The identical dissemination of hate rhetoric, ideologies of superiority, incitement to violence and hostility, and the overall erosion of democratic principles by the anticult representatives worldwide — combined with their persistent criticism of authorities and law enforcement — points to a unified

ideological center of anti-democratic forces, which today is represented by RACIRS.

Another example of RACIRS' influence, specifically through Alexander Dvorkin, on the Orthodox Church in another country and on anticult centers within it can be traced in the actions of RACIRS agent and Dvorkin collaborator Pavel Broyde in Ukraine. Our website has previously exposed these activities.

The consequences of RACIRS' years-long influence in Ukraine have ultimately led to a tragedy for millions of its citizens. Over decades, a network of anticult "activists" or "anticultists," recruited among Ukrainian citizens, has destabilized the country, divided and demoralized its people, created numerous precedents for conflict and polarization, and actively propagated the ideology of the Russian pro-religious organization RACIRS. More on its influence in Ukraine is detailed in the article "Europe, Open Your Eyes if You Don't Want War" as well as in "The IMPACT" documentary.

Considering the rhetoric of the Russian pro-religious association RACIRS, which is intertwined with the emerging ideological core of influence and power — consisting, among others, of many representatives of the Russian political elite and of the highest hierarchs of the Russian Orthodox Church (ROC) — the question arises: how far have the representatives of anticultism in other countries have managed to go in their implementation of the decrees from their foreign Russian curators, or rather from RACIRS, which operates in this country? Moreover, if the intelligence services of many countries have noted the potential danger posed by ROC representatives in their countries, why haven't they checked on the other hidden threat directly associated with those who used ROC in their purposes and made it an ideological tool for controlling the masses, just as their predecessors, the Nazi ideologists, once did? Could it be that those outwardly involved in anticult activities are, in fact, conducting covert anti-democratic destructive propaganda of the RACIRC? After all, the rhetoric and methods of manipulation they use are aimed precisely at destabilizing legal frameworks, criticizing the authorities, and demoralizing the peoples of European countries.

Is the facade of anticult activities of RACIRS agents who publicly declare alleged goals of "protection of society" from "cults" and "sects" a sufficient justification for intelligence agencies to disregard this threat? Or, based on the tragic experience of Ukraine, should they actually pay proper attention to the activities of the secret agents of the Russian pro-

religious organization RACIRS in their own countries? Should they check their connections, methods, and thoroughly analyze their rhetoric and its compliance with the Russian guidelines disseminated by RACIRS?

Persecutions Within the ROC

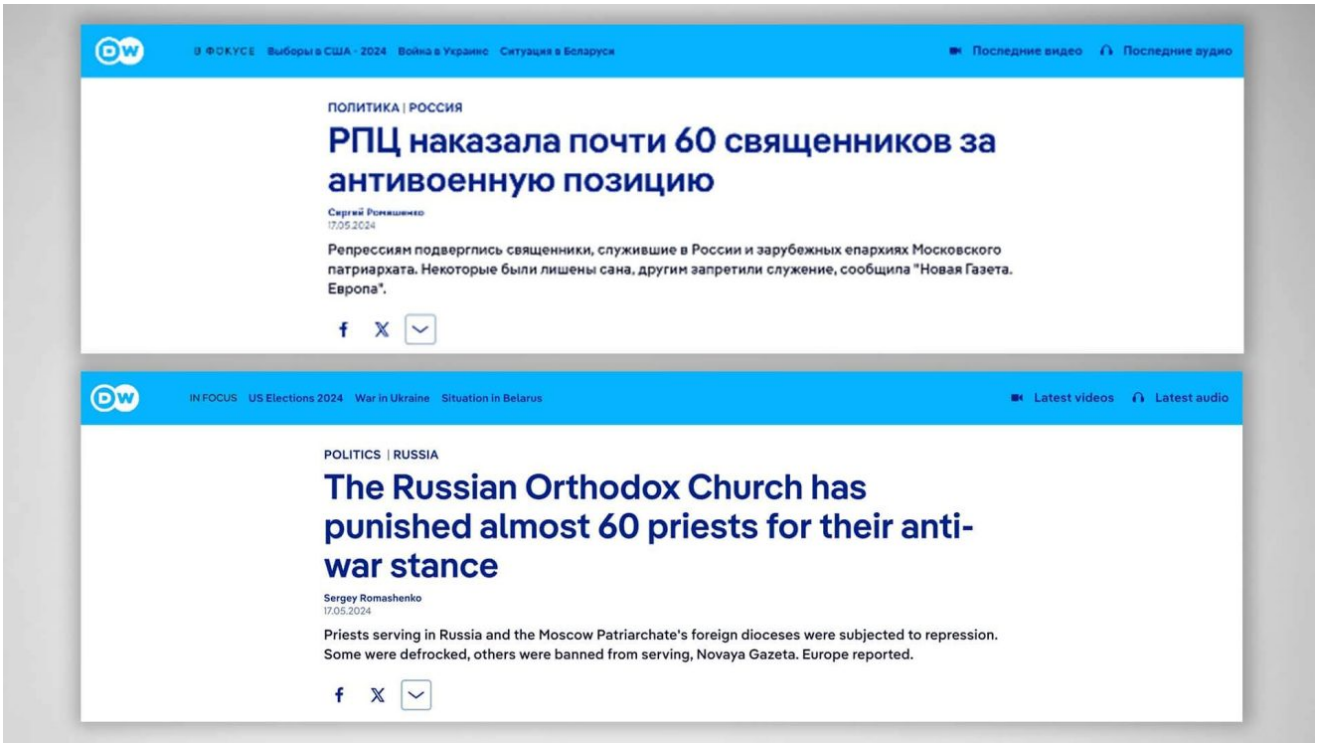
Ever since Alexander Dvorkin established a department in Russia to combat undesirable organizations and individuals, at some point, when the number of RACIRS agents among the priests of the ROC reached a certain percentage, one can trace a certain shift in their values and morals towards imperialist ambitions and militancy. This shift effectively replaced the core message of the New Testament and the teaching of Jesus Christ with Old Testament-style militancy. This transformation is also evident in the pro-imperialist and anti-Ukrainian stance of Patriarch Kirill of the ROC.

Screenshots from YouTube channel of the Moscow Patriarchate official website [29]

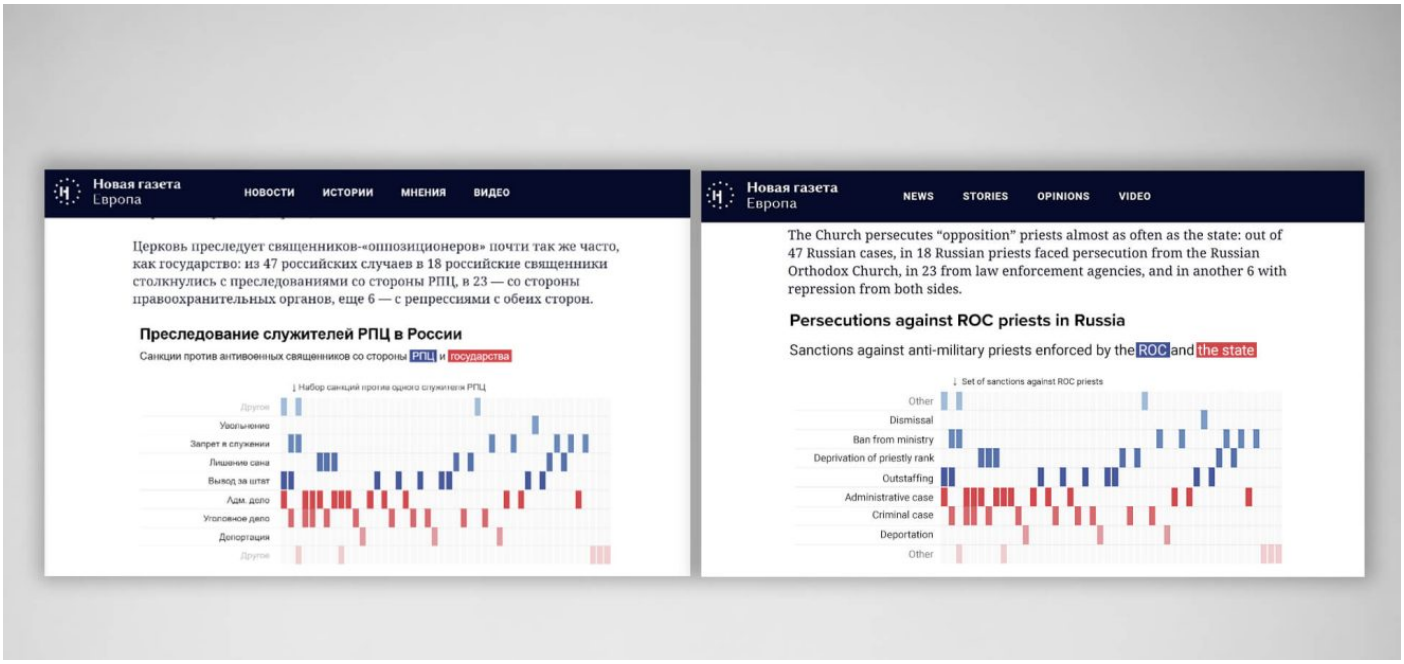
Similar to the Apologetics Center during the Nazi era, the Center for Religious Studies in the name of Hieromartyr Irenaeus, Bishop of Lyons, established under the auspices of the Russian Orthodox Church, has taken on a significant role in shaping Russian state policy regarding religious organizations. Its expert evaluations and recommendations have become key factors in determining the status of various religious groups and assessing

their potential risks to society and state interests.

Moreover, Alexander Dvorkin and Alexander Novopashin (Vice President of RACIRS), along with other RACIRS members, influence the environment within the Russian Orthodox Church itself. Their actions have repeatedly sparked persecution against various Orthodox clergy members, leading to bans on their ministry, defrocking, and even expulsion from the ROC.


ПОЛИТИКА | РОССИЯ
РПЦ наказала почти 60 священников за антивоенную позицию
Сергей Романенко
17.05.2024
Репрессиям подверглись священники, служившие в России и зарубежных епархиях Московского патриархата. Некоторые были лишены сана, другим запретили служение, сообщила "Новая Газета. Европа".
POLITICS | RUSSIA
The Russian Orthodox Church has punished almost 60 priests for their anti-war stance
Sergey Romashenko
17.05.2024
Priests serving in Russia and the Moscow Patriarchate's foreign dioceses were subjected to repression. Some were defrocked, others were banned from serving, Novaya Gazeta. Europe reported.

Screenshots from Deutsche Welle website [30]


Новая газета Европа
НОВОСТИ ИСТОРИИ МНЕНИЯ ВИДЕО
Церковь преследует священников-«оппозиционеров» почти так же часто, как государство: из 47 российских случаев в 18 российские священники столкнулись с преследованиями со стороны РПЦ, в 23 — со стороны правоохранительных органов, еще 6 — с репрессиями с обеих сторон.
Преследование служителей РПЦ в России
Санкции против антивоенных священников со стороны РПЦ и государства
Новая газета Европа
NEWS STORIES OPINIONS VIDEO
The Church persecutes "opposition" priests almost as often as the state: out of 47 Russian cases, in 18 Russian priests faced persecution from the Russian Orthodox Church, in 23 from law enforcement agencies, and in another 6 with repression from both sides.
Persecutions against ROC priests in Russia
Sanctions against anti-military priests enforced by the ROC and the state
Other
Dismissal
Ban from ministry
Deprivation of priestly rank
Outstaffing
Administrative case
Criminal case
Deportation

One notable example of such persecution of a Russian Orthodox Church priest, where the precedent for this action was a targeted attack orchestrated by RACIRS leaders, occurred in 2018. That year, Alexander Novopashin, vice president of RACIRS, delivered a report titled "The Commercial Religious Project of Priest Vladimir Golovin" in the Patriarchal Hall of the Cathedral of Christ the Savior in Moscow. It was later revealed that this report was initiated by RACIRS president Alexander Dvorkin.

Alexander Dvorkin stated: ***"...I asked my friend and colleague, Archpriest Alexander Novopashin from Novosibirsk, to prepare a report on this topic."*** [32]

In the same year, the Center for Religious Studies in the name of Hieromartyr Irenaeus, Bishop of Lyons (founded by A. Dvorkin) published an article on its website against Archpriest Vladimir Golovin ***"We seem to have overlooked the creation of a real sect."*** Shortly after, Patriarch Kirill of Moscow and All Rus approved the decision of the church court to defrock Archpriest Vladimir Golovin and his son, Archpriest Anastasy Golovin. [33]

In an interview with the regional television and radio company *Gubernia-33* (Vladimir region, Russia, 2019), Alexander Novopashin stated the following [34]: *"You know, very recently Archpriest Vladimir Golovin from Bolgar city in Tatarstan was defrocked. As it happens,* ***I played a significant role in this. I was the first to speak publicly at the Christmas Educational Readings in Moscow last year."***

Alexander Novopashin

In the same interview, the vice-president of RACIRS also explained the reasons for initiating such persecution:

"A. Novopashin: '***In other words, as soon as any organization, even if it calls itself an Orthodox Church, opposes the official position of the Moscow Patriarchate....***'

Host: '*So, that's the warning sign, right?*'

A. Novopashin: '*Yes, right. This is already the emergence of some kind of a guru-like structure in a given parish.*'"

Deacon Konstantin Seleznev also drew attention to the attacks of the RACIRS leadership on ROC clergy. Below are a few excerpts of his analysis on the consequences of the negative influence of Russian anticult leaders on the Church [35]:

"My interest in this topic sparked because of ***the striking resemblance between what is happening now with Fr. Vladimir and what happened two years ago with Archbishop Joachim (Parr): the same people, the same methods, the same resources.*** *It was this fact that drew my attention to what was happening"*

"Another round of division, hostility, resentment, and misunderstanding. These are the fruits of such quarrels by bigots from one Moscow apologetic school!"

"The purpose of the report by Archpriest ***Alexander Novopashin*** *(vice-president of RACIRS) is the* ***public flogging in a mentorly mocking narcissistic spirit typical of Dvorkin, or rather the mud slinging which the apologists have scraped from the cesspool*** *in the backyard of Archpriest Vladimir Golovin's house."*

"I am well aware of how ***our bishops, driven by fear of roaring lions, can trample those who have dedicated years to serving the Church and destroy their preaching..."***

Some clergy, formally professing Orthodoxy, are in fact supporters of RACIRS and, as a consequence, supporters of the ideology of the superiority of the titular religion, which has effectively become the ROC at their instigation, albeit with significant distortions.

As a result, those who, even slightly, deviate in opinions, values, or views from the ideology imposed by the priests who were in one way or another connected with RACIRS or fully subservient to the declared position of the patriarch of the Russian Orthodox Church, often fall under the ban on ministry.

This has occurred even when the differing opinions stemmed solely from the persecuted priests' commitment to Christian principles of nonviolence, the covenant of love for one's neighbor, or their vows to God. At some point, these principles began to contradict the ideology of supremacy subtly embedded in the Church by RACIRS apologists.

Unfortunately, we are witnessing history repeating itself, where religion is used by certain groups in pursuit of geopolitical goals. It is crucial to distinguish true Orthodoxy from those who manipulate religion for personal gain. RACIRS and its agents within the Russian Orthodox Church, under the command of their mentors, have created a platform to promote Nazism not only in Russia, but also far beyond its borders, thus distorting Orthodoxy and jeopardizing both religious and social democratic foundations of society.

Conclusion

Much like the Nazi-era apologetics center within the Protestant Church and its members

who became the ideologists of Nazism, the Russian pro-religious organization RACIRS has taken a pivotal role in shaping contemporary Russian state, religious, and ideological policies regarding undesirable organizations, groups, and individuals.

Its so-called "expert" evaluations and fabricated reports have become a decisive factor in determining the status of various targeted groups, and resulted in countless ruined lives—not just among Orthodox clergy, but also among millions of law-abiding citizens. The list of victims includes innocent people, and even small children whose families were destroyed and parents faced unjust bullying and inquisitorial executions; while children themselves became victims of anticult maniacs of the revived modern-day Nazism.

This new, re-emerged form of Nazism is an enemy of democracy and human freedom, devoid of compassion and humanity, since its ideologues cast Christ out of the Orthodox Church.

Initially established to allegedly study new religious movements, RACIRS quickly revealed its true intentions, evolving into a political and ideological influence center with international reach. Over the past years, we have witnessed the destruction of Orthodoxy, Christian values, and the covenants given by Jesus Christ. Only the facade of the Russian Orthodox Church remains, but with a radically opposite ideology. Over years of active operation, agents of the Russian pro-religious organization RACIRS, including those within the ranks of the Russian Orthodox Church, have transformed the most peace-loving religion into a militant one, one that instigates to "holy war" and violates one of the fundamental commandments of Jesus Christ " You shall not kill".

Today, they have hijacked and dismantled Orthodox Christianity, turning the Church into a tool for their agenda. What will they do tomorrow, if right now their agents, hiding behind the anticult guise of allegedly "protecting society" from "sects" ("cults"), continue infiltrating influential circles in different countries, these agents including journalists, editors, and media, politicians, educators, writers, religious scholars, theologians, students, and even recruited representatives of law enforcement agencies?

As we see, the international community has justly and timely drawn undivided attention to the potential threat emanating from the ROC, aiming, first of all, to protect the foundations of democracy. Will the world now be able to see other agents of the force that used the

ROC as an instrument of influence and propaganda at the international level, and stop their anti-democratic destructive agenda and destabilizing efforts in democratic countries? Will the world succeed in defending democracy?

Source:

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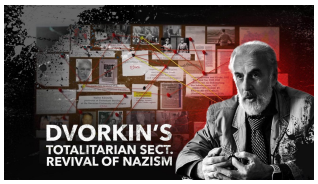

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